



Traditions of Freemasonry

AND

ITS COINCIDENCES WITH THE
ANCIENT MYSTERIES.

BY

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FOURTH EDITION.

NEW YORK:
MASONIC PUBLISHING COMPANY,
432 BROOME STREET.
1870.

HS 491
.P5

Entered, according to Act of Congress, in the year 1865, by
A. T. C. PIERSON,
In the Clerk's Office of the District Court of the District of Minnesota.

EDWARD O. JENKINS,
STEREOTYPER & PRINTER,
No. 20 North William Street.

TO THE
BRETHREN OF THE MOST WORSHIPFUL
THE GRAND LODGE OF MINNESOTA,
WHO FOR
TEN SUCCESSIVE YEARS HONORED ME WITH THE GAVEL,

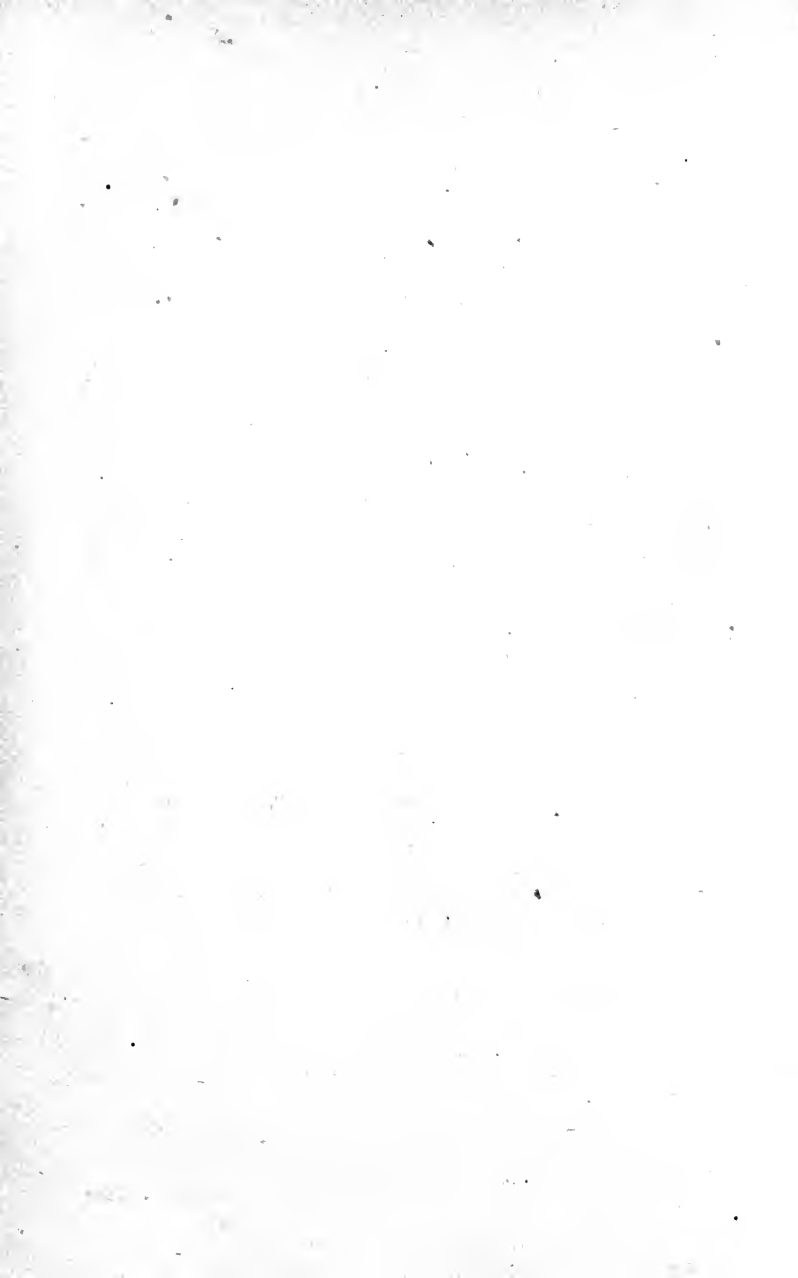
This Work

IS

FRATERNALLY DEDICATED,

AS A

TESTIMONIAL OF MY APPRECIATION OF THEIR UNWAVERING
CONFIDENCE AND UNDEVIATING KINDNESS.



PREFACE.

It is recorded of an ancient author, that while apologizing for the imperfections of one of his books, he was interrupted by the inquiry, "Who asked you to write it?" A similar question might be propounded with reference to the following pages; as also, Where was the material obtained? and why is it published? It is proposed briefly to reply to such queries.

In a varied and somewhat extensive masonic experience of twenty years and upward, the writer has been in the habit of amplifying the received lectures in explanation of the ceremonies of the different degrees, and in elucidation of the symbols used, in order more fully to comply with the *first desire* expressed by every Mason whom he has had the honor to initiate. Old and young have frequently urged that some of those explications should be put on paper that they might become accessible to all. The catechetical rituals now in use are meagre and barren, containing no allusion to some truths which are the very foundation of the system—truths which were first taught in, and then preserved by, and disseminated through the mystic associations of men—truths which all men who love God, their country and their fellow-men must appreciate.

Among the questions and answers in the old rituals were the following: "What is Freemasonry? The science of sciences. Why so? Because it comprehends within

itself that of all others." These show the opinions the brethren of the fifteenth and sixteenth centuries entertained of the institution; and if the definition is correct, then Masonry is worth investigation by the scientific mind; but if it contain nothing more than is expressed in the catechism of the day, if that is all there is in the system, it is not worth the attention of thinking men. The rituals are merely auxiliaries in commencing the investigation of the recondite mysteries concealed in the ceremonies, allegories and symbolisms of the craft.

It is claimed for Freemasonry that it is the most ancient society in existence; the proof is necessarily traditional. The archives of the English Government furnish evidences of the existence of a society of *Masons* in the third century; documents still in existence prove that the institution of *Free Masons* was well known in 1440, and none can question that since the year 1717 the society of *Free and Accepted Masons* has attracted considerable attention throughout the world. Tradition carries the masonic association (not under that name) back to a period long anterior to the Deluge. In confirmation of these traditions we have the writings of the ancient sages, which, independent of Holy Writ, afford so many coincidences in ceremonies, customs, usages, symbols and allegories, between the ancient mystic or religious associations, and that which is now termed Freemasonry, as cannot fail to be convincing to the candid inquirer that the claim to antiquity is not fallacious.

These traditions and coincidences are interesting and instructive to the masonic student, but are not accessible to the mass of the brotherhood. Many of them are collated and presented in the following pages. In doing this extracts have been freely made from all accessible sources of information; among the books consulted and from which passages have been selected are: The Bible; Sale's

Koran ; Landseer's Sabean Researches ; Warburton's Divine Legation ; The Patriarchal Ages, Hebrew People and Gentile Nations, by George Smith ; Bryant's Analysis ; Cory's Fragments ; Calmet's Dictionary ; Asiatic Researches ; Egyptian Antiquities ; Godwyn's Moses and Aaron ; Maurice's Indian Antiquities ; Dr. Adam Clark's Commentaries ; Jackson's Chronological Antiquities ; Josephus' Antiquities ; Niebuhr's Travels ; Nineveh and its Remains ; Dr. Parson's Remains of Japheth ; Morrison's Religious History of Man ; Library of Entertaining Knowledge ; Book of Enoch ; Davies' Druids ; Hale's Analysis ; Theology of the Hindoos ; Faber's Pagan Idolatry ; Banner's Mythology ; Antiquities of Palmyra ; Dean's Worship of the Serpent ; Verstegan's Restitution of Decayed Intelligences ; Bartlett's Jerusalem ; Maundrell's Journey ; Wilkinson's Egypt ; Faber's Mysteries of the Cabiri ; Brand's Popular Antiquities ; Max Muller's Science of Language ; Customs and Ceremonies of the Jews ; Taylor's Egyptian Monuments ; American Encyclopedia ; Encyclopedia Britannica ; Fellow's Ancient Mysteries ; etc. Among the masonic writings consulted and extracted from are those of Anderson, Calcott, Preston, Dalcho, Clavel, Cole, Webb, Cross, Scott, Rockwell, Albert Pike, etc. ; and especial indebtedness is acknowledged to the investigations of the two greatest masonic authors of this or any other age—Dr. Oliver, of England, and Dr. A. G. Mackey, of Charleston, S. C.

The traditions and coincidences are arranged with reference to their applicability to the different degrees in the American system. The book is presented to the public in the *hope* that Masons from its perusal will be awakened to a higher appreciation of the institution, and be induced to investigate its claims as a scientific society of known antiquity ; and also the claim of the writer *that it was the original religion of man* ; that those by Masons termed

profane, who perchance have but little *faith* in its usefulness, may be convinced of the fallacy of their opinions; and that the critic will candidly examine the evidences presented, with that *charity* for the language and style to which the desire to do good is ever entitled.

ST. PAUL, MIN., *January*, 1865.

A. T. C. P.

PERHAPS a few words in explanation of the Frontispiece may not be amiss.

The design represents the front of a mystic temple—the entrance is gained by seven steps—the entablature supported by two columns; by each column stands the guardian, the one a Mason, the other an Egyptian Priest, lifting the veil which concealed the Great Mystery, which is symbolized by the Ineffable Name, within a delta surrounded by rays. Within are three groups of figures. In the centre group are three persons standing around a prostrate figure, and holding masonic emblems—a rule, a square and a hiram; in the right, the group represents the perfidy of Typhon, inclosing his brother Osiris in a box (see page 229); on the left side are two figures representing Cain and Abel—the archetype of the legend in all the mysteries; in front of the entablature is the mystic cherubim described by Ezekiel, the winged Bull of Nimroud, which is also found depicted in the monuments of Egypt; an ancient altar on the opposite corner, and the symbol of Fraternity in the centre—figures of Hope and Charity at the base of the columns, with Faith in the centre of the entablature; and the emblems—corn, wine and oil—on each side; at the foot of the steps a grave, beside it lie certain tools—at the head of the grave, the emblem of Immortality.

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Traditions of Freemasonry

AND

COINCIDENCES WITH THE MYSTERIES.

CHAPTER I.

INTRODUCTORY.

WHAT is Freemasonry — Why instituted — Most prominent Facts inculcated — Necessarily traditional — Symbols might be perverted — Hebrew estimation of their Traditions — Universality of Freemasonry not founded upon Methods of Recognition — Possesses Legends not found in Holy Writ — Masonic Legends have reference to sublime Truths — Tradition of the Delivery of the Oral Law to the People — Interpretation not intrusted to Books — Symbolic Coincidences between the Masonic Lodge and the City and Temple of Jerusalem — Mosaic Religion a Ceremony of Initiation — The Egyptians favored by the Hebrews — Traditions of Moses; his Birth — Adoption by an Egyptian Princess — Educated by the Priests — Presented to the King — Placed his feet upon the King's Crown — Priests desire to put him to Death — Arabian Tradition of his Chamber — Initiated into the Egyptian Mysteries — Appointed to the command of the Egyptian Army — Destroys the Serpents of the Desert — Conquers the Ethiopians — Marries an Ethiopian Princess — His character — Renounces the honors of the Egyptian Court — Slays an Egyptian — Imprisoned — Miraculously escapes Punishment — Flees to Midian — Protects the Daughters of Jethro — Becomes his Shepherd — Hindoo Tradition — Moses identical with Vishnu.

THE Order known as Freemasonry appears to have been instituted as a vehicle to preserve and transmit an account of the miraculous dealings of the Most High with his people in the infancy of the world; for at that early period Freemasonry may be identified with religion.

The identity of the Masonic Institution with the Ancient Mysteries is obvious from the striking coinci-

dences found to exist between them. The latter were a secret religious worship, and the depository of religion, science and art. Tradition dates the origin of the mysteries back to the earliest period of time, and makes it coeval with the organization of society.

But the order of Freemasonry goes further than did the Ancient Mysteries ; while it embodies all that is valuable in the institutions of the past, it embraces within its circle all that is good and true of the present, and thus becomes a *conservator* as well as a *depository* of religion, science and art.

The most prominent facts which Freemasonry inculcates, directly or by implication, are these : That there is a God ; that he created man and placed him in a state of perfect happiness in Paradise ; that he forfeited this supreme felicity by disobedience to the Divine commands at the suggestion of a Serpent Tempter, and was expelled from the Garden of Eden and became subject to the penalty of death ; that, to alleviate his repentant contrition, a divine revelation was communicated to him that man should be placed in a condition for restoration to his favor by means of a mediator ; that, although the body was subject to the penalty of death, it should rise again, and that the spirit was immortal ; that for the increasing wickedness of man God sent a deluge to purge the earth of its corruptions ; that when it was re-peopled by means of eight persons who were saved in the ark, he renewed his gracious covenant with several of the patriarchs ; delivered his people from Egypt ; led them in the wilderness ; brought them to the promised land, and instituted a tabernacle and temple worship which contained the most indisputable types of the religion which the Messiah should reveal and promulgate.

Thus, without any reference to forms and modes of faith, it furnishes a series of indirect evidences, which silently operate to establish the great and general principles of religion, and points to that triumphant system which was the object of all preceding dispensations, and must ultimately be the sole religion of the human race, because it is the only religion in which the plan of salvation is clearly developed.

The first series of historical facts after the fall of man must necessarily have been traditional, and transmitted from father to son by oral communication. The facts or legends thus communicated would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols, which it is probable many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were intrusted with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did, the legends which they embodied might sustain very considerable alteration in eighteen or nineteen hundred years, although passing through very few hands.

The Hebrews consider their traditions of more intrinsic value than the Holy Scriptures, attaching greater weight and authority to them than to the written word of God. Thus it is stated in their writings, that "the words of the scribes are lovely above the words of the law; that the words of the law are weighty and light, but the words of the scribes are all weighty; that the words of the elders are weightier than the words of the prophets." (By "the words of the scribes" and "the words

of the elders," they mean the traditions delivered to them by their scribes and elders.) And in other places, that "the written text is only as water, but the Mishna and Talmud (in which are contained their traditions) are as wine and hippocras." And again, that "the written law is only as salt, but the Mishna and Talmud are pepper and sweet spices."

To found the universality of Freemasonry upon the few traditional S.: T.: W.:, which we are taught in the initiatory degrees, is flying in the face of masonic experience, and of our universally-spread doctrines, and is in opposition to the first principles of the craft. It is admitted that we are in possession of numerous legends which are not found in Holy Writ, but being of very ancient date are entitled to consideration, although the authenticity of some of them may be questioned; yet we regard it as interesting and useful to gather up the traditional notices of the Early Ages, which, floating downward on the stream of time, have been arrested and preserved for our meditation and instruction.

Our system of typical or legendary tradition adds to the dignity of the institution by its general reference to sublime truths, which were considered necessary to its existence or its consistency; although some of the facts, how pure soever at their first promulgation, may have been distorted and perverted by passing through a multitude of hands in their transmission, amidst the political fluctuations of the earth and the downfall of mighty states and empires.

As an example of perseverance in the acquirement of information by oral instruction, we copy the Rabbinical tradition of the mode adopted by Moses to impress the principles of the oral law upon the Children of Israel.

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron, to whom, sitting at his feet, he recited the law and its explanation as he had received it from God. Aaron then rose and seated himself on the right hand of Moses.

Eleazer and Ithamar, the sons of Aaron, now entered the tent, and Moses repeated to them all that he had communicated to their father; after which they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them in the same manner as he had taught Aaron and his sons. Afterward, all of the congregation who desired to know the Divine will came in, and to them also Moses recited the law and its interpretation, in the same manner as before. The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses and retired; then Eleazer and Ithamar repeated it and also withdrew; and finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus finally fixed in their memories.

The interpretation of the written code is said to have been delivered to Moses at the same time with the latter, accompanied by the Divine command: "Thou shalt not divulge the words which I have said to thee out of my mouth." The oral law was therefore never intrusted to books; but being preserved in the memories of the judges, prophets, priests, and other wise men, was handed down, from one to the other, through a long suc-

cession of ages, to the time when the Rabbi Judah collected them and committed them to writing.

There are many symbolisms which identify a Freemason's Lodge with the City and Temple of Jerusalem.

1. The city was built on the high hills of Sion and Moriah, and near the deep valley of Jehoshaphat; our Lodge is symbolically constructed on the highest hills or in the lowest valleys.

2. The Temple was built due east and west; so is a Mason's Lodge.

3. The Temple was an oblong square, and its ground was holy; such are the form and ground of the Lodge.

4. The Cherubims of the Mercy-seat were surmounted by a crown of glory; and our Lodge in like manner is covered with a clouded canopy.

5. The work was constructed by the aid of three Grand Masters; there are three principal officers of a Lodge, and without the presence of all three no Lodge can be opened for the transaction of business.

6. Like the Temple, our Lodge is founded on the mercies of JEHOVAH; consecrated in his name, dedicated to his honor, and from the foundation to the cap-stone it proclaims "glory to God in the highest, peace on earth, good will toward men."

These coincidences might be multiplied almost through the whole minutiae of building, but sufficient for the present. The coincidences in ceremonies attendant upon the Temple worship are still more remarkable; some of these will be noticed as the work progresses.

In a German work, entitled the "*Hebrew Mysteries, or the Oldest Religious Freemasonry*," it is affirmed that "the Mosaic religion was an initiation into mysteries, the principal form and regulations of which were borrowed

by Moses from the secrets of the old Egyptians." Josephus says, that "the high and sublime knowledge which the Gentiles with difficulty attained in the celebration of their mysteries, was habitually taught to the Jews at all times." In the law of Moses a deference is paid to the Egyptians, and the Israelites were ordered to look upon them with an eye of favor; nay, they were permitted to enter the sanctuary after the second generation.

It had been predicted by one of the magicians of Egypt—so says tradition—that a Hebrew child would be born, who should prove a scourge to the Egyptians and advance his own nation to great worldly glory. The edict for the destruction of the male Hebrew children was therefore strictly enforced. Moses was saved by the ingenuity of his mother, and became the favorite of the Egyptian princess, who adopted him and educated him in every princely accomplishment, and placed him under the especial tuition of a learned priesthood. Here he was instructed in the arts and sciences and the peculiar mysteries of religion.

A tradition quoted by Josephus says, that the "princess, having no child, adopted Moses and brought him while a child to her father; and, admiring both the beauty of his person and the promising appearance of a genius in him, wished he would appoint him to be his successor, if she should have no children; that the king hereupon, in a pleasant humor, put his crown upon the child's head, and that Moses took it off and laid it upon the ground, turning it about with his feet. One of the priests in attendance thought his actions ominous and was earnest to have him killed, as a person that would be fatally mischievous to the Egyptian crown; but the princess again saved him from destruction."

There is a curious Arabian tradition respecting a monolith chamber which formed a part of the palace in which Moses was brought up. It was called the Green Chamber, and is thus described as being found among the ruins of Memphis: It is made of a single stone, nine cubits (about fifteen feet) high, eight long and seven broad. In the middle of the stone a niche or hole is hollowed out, which leaves two cubits of thickness for the sides, as well as for the top and bottom. All the rest forms the interior capacity of the chamber. It is quite covered, both outside and inside, with intaglios in relief. On the outside is the figure of the sun in the east, and a great number of stars, spheres, men and animals. The men are represented in different attitudes, some stationary, others moving; some have their dresses tucked up to allow them to work, others carry materials, and some are giving orders. It is evident that these representations refer to important things, remarkable actions, and represent, under emblems, very profound secrets. This niche was firmly fixed on supports of massive granite, and placed in a magnificent temple constructed of enormous stones, put together with the most perfect art.

It is well known that there was a species of knowledge in the Egyptian mysteries, which was communicated to none but those who were intended for the throne or priesthood. This knowledge was veiled in allegory and illustrated by symbols and hieroglyphics of very expressive character and import, and was carefully concealed from all who were not deemed worthy of initiation. It was indeed an institution of secrecy, which included many important doctrines, and particularly those of the Divine Unity and a future state. Moses could not have

been left in ignorance of this mysterious knowledge, because, as he himself informs us, he was acquainted with "all the learning of Egypt." When arrived at man's estate, he was intrusted with the command of armies and fought with distinguished bravery.

The Ethiopians had made war upon and overran a large part of Egypt, carrying their victorious arms to the city of Memphis itself, and the whole people were anticipating subjugation. In this strait recourse was had to their oracles, who promised victory, provided Moses the Hebrew was placed in command of the army.

The response of the oracle met the approbation of the sacred scribes of both the Egyptians and the Hebrews; that of the former, because they hoped that they would be relieved of their enemies by his valor, and that he would be slain; that of the latter, because, as he was of their own people, they hoped that he would deliver them from their Egyptian bondage.

To meet the enemy Moses had the choice of two routes—one by land, which was deemed impracticable on account of the deserts being infested with such multitudes of venomous serpents; the other by the river, but there the enemy had made ample preparation. He chose the land route, and to remedy the great difficulties he caused baskets to be made and filled them with ibes, and carried them along with his army.

The IBIS was a sacred bird among the Egyptians, because of its peculiar enmity to the serpent kind, and the avidity with which it devoured them. As soon as Moses came to the land which was the breeder (see Josephus) of these serpents he let loose the ibes, and by that means repelled the serpents, and his army was thus enabled to surprise the Ethiopians; their army

was routed and driven out of Egypt. Moses, pursuing them, carried the war into their own country, capturing many of their cities, and laying siege to their capital, Saba. The city was on an island encompassed, as it were, by three rivers, and further protected by great walls, ramparts, etc., and was regarded as impregnable.

Both tradition and sacred history say that Moses was of extraordinary beauty, and that is the reason assigned for his adoption by Thermuthis, the princess of Egypt. The daughter of the Ethiopian king, seeing Moses from the city walls, fell deeply in love with him, and, sending by one of her most trusty servants, offered herself in marriage. Moses assented to the proposition, on condition that she would procure the delivery of the city to him, confirming the assurance by an oath. By that means he obtained possession of the city, and, after consummating his marriage with Tharbis, he led the Egyptians to their own land.

But, whatever intellectual power, learned acquirements or personal prowess united to constitute and elevate the character of Moses, they did not form the finest feature of his greatness ; this is to be found in his faith. It was this which led him to renounce all the honor and aggrandizement which had been placed within his reach, and to prefer persecution and suffering in company with the people of God.

Moses, notwithstanding his adoption into the family of Pharaoh, was well acquainted with his Hebrew origin, and equally so with the religious faith and predicted destiny of the house of his fathers. It is scarcely possible to conceive of a position better calculated to test an enlightened and ingenious mind, than that in which

he at this time stood. Elevated to prominent dignity in the Egyptian court, and heir-apparent to the crown, not only honor, but pleasure and wealth, spread their fascinating attractions before him. And his mind clearly apprehended all their variety and extent. But, on the other hand, he felt his natural connection with the Hebrews, in all their persecution and affliction, and identified his condition and destiny with theirs.

There is reason to believe that, even at this early period, having made this sacrifice, he had received an impression that he should be the instrument of delivering his brethren from their cruel bondage. He was therefore prepared, to some extent, to interest himself in their deliverance, and soon had an opportunity of manifesting his zeal. Having looked on their burdens, marked well, and with painful emotions, the severity of their toil and privation, he saw "an Egyptian smiting a Hebrew, one of his brethren," and thinking himself unobserved he espoused the cause of the injured and slew the oppressor.

Moses hoped that the impression made on his own mind had been accompanied with similar convictions on the minds of his Hebrew brethren. But their conduct convinced him of his error ; and, presuming that this report would soon reach the ears of Pharaoh, he fled from Egypt and went to the land of Midian, where he remained forty years.

An old Rabbinical tradition says that Moses was actually imprisoned for the killing of the Egyptian, and condemned to be beheaded ; but that, when he should have suffered, his neck became as hard as ivory, and the sword rebounded on the executioner.

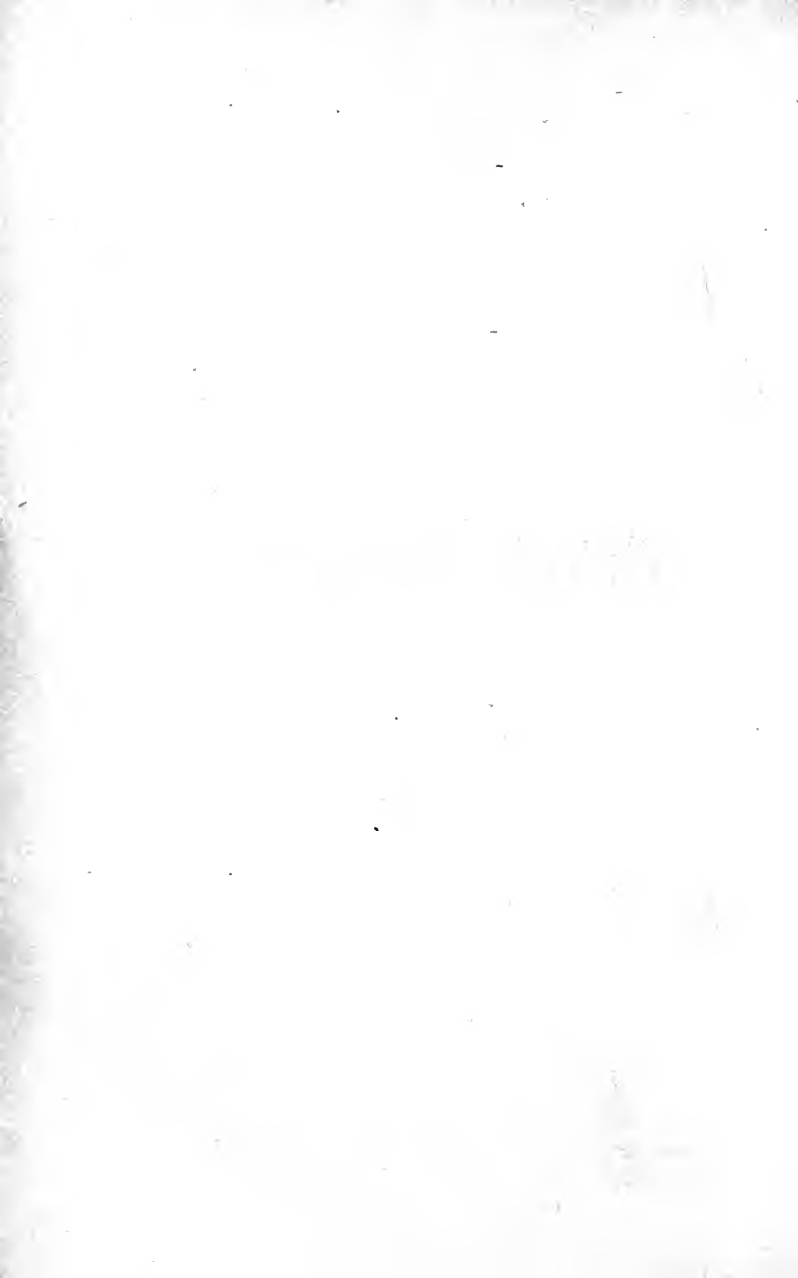
Other traditions of Moses relate the manner of his escape from Egypt—that the road pursued was determined

by augury ; that, resting near a well, he protected the seven daughters of Jethro from some shepherds who attempted to drive them and their flocks from the well ; that in consequence thereof Jethro invited him to his house, and, through the solicitations of his daughters, Jethro employed him as a keeper of his flocks, where he remained many years and until called by God to deliver the Children of Israel from their Egyptian bondage.

There is a Hindoo tradition of Vishnu, which shows a remarkable coincidence of circumstance between events in his life and those of Moses.

Vishnu, who was the second person in the Indian Trinity, so soon as he was born was exposed in a great river, to prevent his falling a victim to the king's anger, who was resolved to put him to death the moment he should come into the world. The river, out of veneration for the child, smoothed its surface and would not suffer its waters to hurt so precious a charge. The child was taken out of this inconstant element and brought up among shepherds. He afterward married with the daughters of those shepherds, and for a long time kept the flocks of his father-in-law. The young man soon distinguished himself from the rest of his companions, who elected him for their chief, when he performed wonders in protecting the flocks and those that kept them. He put to death the king who had threatened them with a bloody war, and was pursued by his enemies ; when, finding himself unable to make head against them, he withdrew toward the sea, which immediately contracted its waters to open them a passage, and thereby overwhelmed all his pursuers, by which means he escaped their cruelty.

Entered Apprentice.





CHAPTER II.

ENTERED APPRENTICE.

METAL Tools, Temples and Altars polluted in their Construction by the use of—Tradition of the Ishmaelites relative to the Building of Solomon's Temple—Hebrew Tradition relative to the same—Erected without noise, a Mahommedan Tradition—Zennar or Cable-Tow of the Indian Mysteries—Cable-Tow, derivation of the Masonic term—Discalceation a Hebrew Ceremony—Why practiced by Masons—Submission to Law runs through the whole system—Darkness an Emblem of Death—Initiations performed in Caverns—Guarded by a Janitor or Tyler—Traditions of the Three Knocks used by Noah—Tests of Fortitude—Trust—Circumambulation practiced in the Initiatory Ceremonies of the Greeks, Romans, Hindoos and Druids—From East to West—Traditions that Arts and Sciences originated in the East and traveled West—Tradition relative to the same—Obligations, manner and form of Taking and of Confirming—Joining of Right Hands a token of Love, of Friendship, and of Fidelity—Traditions of the Goddess Fides—Use of the Right Hand, Scriptural examples—Pythagoras' caution—Used by the Early Christians—Antiquity of the Usage—Brought to Light—Explication of Ceremonies and Coincidences—Deacons, when the Office was Introduced—Tradition of the Rod of Moses—The Rod as a Symbol of Power—Traditions—Wand of the Magician—Apron—By the Ancients was universally received as an Emblem of Truth—Examples of its use—The Apron the original Standard of Persia.

THERE appears to have been a peculiar pollution attached to the use of *metal tools* in the construction of earthly temples. The Almighty commanded Moses from the Mount to raise a simple altar of earth; and if that should not prove sufficiently permanent, he was directed to form it of *unhewn stone*, lest it should be polluted by *the use of an iron tool*. And David, long afterward, lamented the destruction of the intended temple, which he foresaw would be effected by the *axes and hammers* of the surrounding idolaters. The temple itself, though

an unequaled monument of riches and architectural magnificence, was put together without the assistance of *ax*, *hammer*, or any *metal tool*.

The Ishmaelites have a tradition which originated in the fact that the temple was built of stone and timber prepared in the quarries of Tyre and forests of Lebanon, conveyed by the way of Joppa to Jerusalem, and there put together by such a process that nothing was known among the workmen but harmony and peace, and that the stones had been prepared with such perfect accuracy that when fitted together the joints could not be discovered.

The Hebrews have a tradition that the stones were not framed and polished by human industry, but by a worm called *samir*, which God created for that purpose ; and that the stones came together of their own accord, and were put together by angels.

The Mahommedans have a tradition that Solomon, who was very much annoyed by the noise made in the working of metals, offered an imprisoned genii his liberty, provided he would indicate the means whereby the hardest metals might be worked without noise. "I myself know of no such," replied Sachr ; "but the raven will best be able to advise thee. Take only the eggs from a raven's nest and cover them with a crystal bowl, and thou shalt see how the mother-bird will cut it through."

Solomon followed Sachr's advice. A raven came and flew about the bowl, but finding that she could not get access to the eggs she flew away, and a few hours afterward re-appeared with a stone in her beak called *samur*, which had no sooner touched the bowl than it fell in two halves.

Solomon procured a number of these stones, and dividing them among the workmen they were enabled to continue their labors without the slightest noise or confusion.

In the Old Lectures it is said, "He that is truly square, well polished, and uprightly fixed, is qualified to be a member of our most honorable society. He that trusteth such a person with any engagement is freed from all trouble and anxiety about the performance of it, for he is faithful to his trust; his words are the breathings of his heart, and he is an utter stranger to deceit.

In the Mysteries of India, the aspirant was invested with a consecrated sash or girdle, which he was directed to wear next his skin. It was manufactured with many mysterious ceremonies, and said to possess the power of preserving the wearer from *personal danger*. It consisted of a cord composed of *three times three* threads twisted together and fastened at the end with a knot, and was called *zennar*. Hence comes our Cable-tow. It was an emblem of their triune Deity, the remembrance of whom we also preserve in many of our symbols. The Masonic word Cable-tow is said to be derived from the Hebrew word **חבלתו** KHA-BLE-TU—"his pledge," as used in Ezekiel xviii. 7.

Among the ancients the ceremony of discalceation, or the pulling off a shoe, indicated reverence for the presence of God. This custom was also expressive of the cement of a bargain or contract, the party conveying away a right or privilege took off a shoe and gave it to his neighbor as a pledge of his fidelity. Among the Hebrews it was a token of renunciation. Thus the kinsman of Ruth renounced his claim upon her in favor of Boaz. We read in Ruth iv. 7: "Now this was the

manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel." The use of the shoe in this instance is sufficiently intelligible; the taking off the shoe denoting the relinquishment of the right and the dissolution of the obligation in the one instance, and its transfer in the other. The use of this ceremony among Masons indicates that the initiate agrees to surrender his own will in all that relates to the order and become obedient to its ancient laws.

The principle of submission and obedience runs through the whole system and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and Lodge to the Grand Lodge, and this in its turn to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up, and the institution preserved in its primitive purity. It must not be lost sight of that the government of Masonry is unlike all other governments now in existence, and approaches very nearly the structure of the pure theocracy once prevalent among the chosen people. The theory of such a government contemplates implicit faith in the wisdom, and obedience to the liberty of its head. We may not call in question the propriety of this organization; if we would be Masons, we must yield *private judgment*. "To the law and to the testimony—if any man walk not by this rule, it is because there is no light in him."

The language of the kinsman of Ruth would indicate that such was an ancient custom, and as we do not find it among the written instructions of Moses, it must have come down from remote antiquity by oral tradition.

This subject will be more fully noticed when treating of the ceremonies of the Royal Arch.

In every country under heaven the initiations were performed in caverns, either natural or artificial, and *darkness* was honored with peculiar marks of veneration, by reason of its supposed priority of existence. "And God said, Let there be light: and there was light." Light was an emblem of life, and Darkness of death; and Death was a prelude to resurrection. It will at once be seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions of the ancients.

The entrance to the caverns was guarded by a janitor armed with a drawn sword, to prevent unlawful intrusion, and to see that the candidate went through his probation with becoming fortitude and perseverance.

The Eastern Christians had a curious tradition derived probably from some ceremony in the mysteries, which were decidedly arkite, that when God ordered Noah to build the Ark, he also directed him to make an instrument of wood, such as is used in the East at this day instead of bells to call the people to worship, and named, in Arabic, *nakus*, which he was to *strike three times* every day, not only to call together the workmen that were building the Ark, but to give him an opportunity of daily admonishing them of the impending danger of the deluge.

The probation of a candidate in ancient times embraced many important particulars; but principally his fortitude and constancy were severely tried by the application of—sometimes an iron instrument heated red hot; at others the point of a sword or other sharp

weapon, while he himself was deprived of all means of defense and protection.

Freemasonry is a system based upon the knowledge and acknowledgment of God, who is the creator of the world and the author and giver of every good and perfect gift ; the vehicle which has brought down from the antediluvian world the primitive religion of man. It must not, however, be mistaken for a religious *sect*, although it embraces that universal system in which all men agree, while the infidel and atheist are excluded because they prefer the dangerous alternative of disbelieving the Divine existence.

The trust of a Mason is in the most high God, as a basis which can never fail and a rock which never can be shaken, and will sustain and protect him under all the trials, difficulties and dangers while traveling through this vale of tears.

In the rite of circumambulation we find another ceremony borrowed from the ancient Freemasonry that was practiced in the mysteries. In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked *three times* round the altar while singing a sacred hymn. In making this procession great care was taken to move in imitation of the course of the sun. For this purpose they commenced at the east, and passing on by the way of the south to the west, and thence by the north, they arrived at the east again. By this means, as it will be observed, the right hand was always nearest the altar.

Among the Romans the ceremony of circumambulation was always used in the rites of sacrifice, of expiation, or purification. Thus Virgil describes Corynœus as purifying his companions at the funeral of Misenus, by

passing *three* times around them while aspersing them with the lustral waters, and to do so conveniently it was necessary that he should have moved with his right hand toward them.

Among the Hindoos the same rite of circumambulation has always been practiced. As an instance, we may cite the ceremonies which are required to be performed by a Brahmin upon first rising from bed in the morning. The priest having first adored the sun, while directing his face to the east, then walks toward the west by the way of the south, saying at the same time, "I follow the course of the sun," which he thus explains: "As the sun in his course moves round the world by the way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by the way of the south."

The same ceremony was in use in the Druidical rites. The priests always made three circuits, from east to west, by the right hand, around the altar, accompanied by all the worshipers.

Blue Masonry has retained the circuits, but has utterly lost the explanation; which is, that in the mysteries the candidate invariably represented the sun descending southward toward the reign of the evil principle, Ahri-man Siva or Typhon (darkness and winter); then figuratively to be slain, and after a few days to rise again from the dead and commence to ascend to the northward.

It will be well for the masonic student, in tracing these analogies, to constantly bear in mind that in the rite of circumambulation, the number of revolutions may and does vary according to different contingencies, although, of course, the number three is most important as a mystic and sacred number, but that at all times the ceremony must be performed with the course of the sun,

turning to the right and having the *altar* on the *right* hand.

The masonic symbolism is, that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or truth.

The idea of the existence of an enlightened people who lived at a remote era, and came from the east, was a very prevalent notion among the ancient traditions. Ezeziel in verse 2, chapter xliii. says: "The glory of the God of Israel came from the way of the east." Adam Clark says: "All knowledge, all religion, and all arts and sciences have traveled according to the course of the sun from east to west." Bazot tells us (in his *Manuel du Franc-Macon*, page 154,) that "the veneration which Masons entertain for the east confirms an opinion previously announced, that the religious system of Masonry came from the east, and has reference to the *primitive religion*, whose first occupation was the worship of the sun." The masonic reader will recollect the answer given in the Leland MSS. to the question respecting the origin of Masonry, namely: "It did begin with the first men in the east, which were before the first men of the west; and coming westerly, it hath brought herewith all comforts to the wild and comfortless."

The Talmudists make the same allusions to the superiority of the east, and one of the traditions says: "Adam was created with his face toward the east, that he might behold the light and the rising sun, whence the east to him was the anterior part of the world."

An oath taken with the face toward the east was deemed more solemn and binding than when taken with

the face toward any other cardinal point. Oaths were variously confirmed : by lifting up the hands to heaven, by placing them on the altar, or on a stone, or in the hands of the person administering the oath, etc. ; and a most solemn method of confirming an oath was by *placing a drawn sword across the throat* of the person to whom it was administered, and invoking heaven, earth and sea to witness the ratification.

It was the custom to add a solemn imprecation to their oaths, either for the satisfaction of the person by whom the oath was imposed, or to lay a more inviolable obligation on themselves, lest they should at any time repent of their purpose and take contrary measures to what they then resolved upon. The person who took the oath in some of the mysterious rites was to be upon his bare knees, with a naked sword pointed to his throat.

Among the Druids it was a necessary duty of the bards to *unsheath the sword* against those who had forfeited their obligation by divulging any of the secrets of the order. In this respect their custom was the same as that of all other nations. Thus, in the introduction to Llywarch Hen, we find that the custom was to "call upon the delinquent three times, proclaiming that the sword was naked against him." The same ceremony was used in the Eleusinian mysteries.

Among the Greeks the east was considered the right side of the world, and the west the left ; whence the right hand was held in greater honor than the left. On serious occasions they used to swear by their right hand on their head.

There could not possibly have been devised a more significant token of love, friendship, integrity and honesty than the joining of right hands ; in all ages and

among all nations it has been deemed an important symbol to represent the virtue of fidelity. Among the ancients the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "fallere dextram," *to betray the right hand*, also signified *to violate faith*, and "jungere dextras," *to join right hands*, meant, *to give a mutual pledge*. Among the Hebrews, ימין *iamin*, the right hand, was derived from אמן *aman*, to be faithful ; the left hand is שמאל *semol*, which Simonis says was derived from שמלה *simelah*, an outer covering or garment, because the *left hand was covered* by the exterior robe, while the *right hand being uncovered* was used as the pledge of fidelity and sincerity, and hence derived its name, as we have just said, from the word signifying to be faithful.

The joining of right hands was esteemed, among the Persians and Parthians, as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject Asineus, who was in arms against him, he dispatched a messenger to him with the request, who said to Asineus, "The king hath sent me to give you his right hand and security," that is, a promise of safety in coming and going. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them, for none of them will deceive, when once they have given you their right hands ; nor will any one doubt of their fidelity, when that once is given, even though they were before suspected of injustice."

Valerius Maximus tells us that the ancients had a

moral deity whom they called Fides. Her temple was first consecrated by Numa. Fides was a goddess of honesty or fidelity; and the writer adds, when they promised any thing of old they gave the right hand to pledge it, as we do, and therefore she is represented as giving her hand and sometimes her two hands conjoined. Chartarius more fully describes this by observing that the proper residence of faith or fidelity was thought by the ancients to be in the right hand. And therefore this deity was sometimes represented by two right hands joined together; sometimes by two little images shaking each other's right hand, so that the right hand was by them held sacred, and was symbolically made use of in a solemn manner to denote fidelity.

In the Scriptures we find frequent references to the use of the right hand, either in confirmation of an agreement or as an emblem of truth and fidelity. Thus St. Paul says: "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *right hands* of fellowship, that *we* should go unto the *heathen*, and *they* unto the *circumcision*." In Psalms it is said, "Their right hand is a right hand of falsehood," that is to say, they lift up their right hand to swear to what is not true.

This lifting up the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly older than the days of Abram, who said to the king of Sodom, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take any thing that is thine." The mode of expression shows that the uplifting of the right hand was a familiar emblem, and recognized as an evidence of truth.

In all contracts or agreements it was usual to take each other by the right hand, that being the manner of plighting faith. And this was done either out of respect for the number *ten*, as some say, there being ten fingers on the two hands, or because such a conjunction was a token of amity and concord, whence at all friendly meetings they joined hands as a sign of the union of their souls.

It was one of the cautions of Pythagoras to his disciples, "Take heed to whom you offer your right hand;" which is thus explained by Iamblichus: "Give not your right hand easily; that is, draw not toward you improper and uninitiated persons by giving them your right hand; for to such as have not been long tried by repeated disciplines and doctrines, and who have not proved themselves fit to participate in the mysteries by a quinquennial silence and other trials, the right hand ought not to be given." Pythagoras had a similar moral reference to the right foot. One of his symbols was: "Pluck off your right shoe first, put your left foot first into the basin;" by which he exhorted his disciples to active prudence. The *right* represented good actions, which ought to be performed; and the *left* bad ones, which ought to be laid aside and rejected.

Since the introduction of Christianity the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries.

The antiquity of this usage may be learned from the fact that the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the

Gospels is alluded to, and in the code of Justinian, whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath.

When brought to light the allegory is complete. He sees around him a band of brothers, bound to protect and defend him. The obligations *he* has assumed, *they* and every Mason in the world have assumed toward him. He is now one of the brotherhood, bound by its laws, and enlisted as a soldier against ignorance and vice. The Master, for the time, is entitled to respect, veneration and obedience, as the unquestioned authority in his lodge.

The candidate has represented man when he had sunken from his original lofty estate into what is most improperly styled a state of nature, and, like *the rough ashler*, unfit to form a part of the spiritual temple. He maintained the same character in the ancient mysteries. Emphatically *a profane, enveloped in darkness, poor and destitute* of spiritual knowledge, and emblematically *naked*. The material *darkness* which is produced by is an emblem of the darkness of his soul. *He is deprived of every thing that has a value* and where-with he could purchase food, to indicate his utter destitution of the mental wealth of primitive truth. In this degree he undergoes only physical tests, and receives elementary moral instruction. As yet he takes upon himself no duty but secrecy. He still remains *in the dark quarter of the lodge*, though not *in the north*, but half-way toward the east, *the place of light*.

He is not exposed to the fearful trials which awaited the candidate for initiation into the mysteries. He passes through no gloomy forests, or long labyrinthine caves ; he meets no hideous spectres ; he is stunned and alarmed

by no fearful noises ; he incurs no danger. A few solitary moments in reflection and prayer, a short time passed in darkness, a few uncertain steps, a few obstacles to overcome, are all ; and he enters the temple of truth and virtue.

The journeys and trials of the candidate are an emblem of human life. Man enters feeble and naked upon a road full of dangers and pitfalls. The ignorance of the fancy, the fiery passions of youth, the troubles and agitations of mature age, the infirmities of old age, are so many evils which assail him and which philosophy alone can aid him against. Defenseless in a world of trouble, what would become of him without the assistance of his brethren ?

The duties of the Deacons in lodges are well known. The office was instituted about A. D. 1800, to relieve the Wardens of a portion of the duties previously performed by them. Their badge is a rod or wand. An old tradition preserved in the Talmud says of the rod of Moses : " This rod, or staff, had its origin in the Garden of Eden. When our first parents fell from their original state of innocence and were expelled from Paradise, Adam, bending under the oppression of guilt, supported his weary limbs by taking in his hand a branch of the fatal tree which had occasioned his disgrace. This was permitted by Jehovah when he gave him the promise of a Redeemer ; and it was afterward miraculously preserved for a particular purpose. By Adam it was bequeathed to Methuselah, the son of Enoch, who transferred it to Noah, and he preserved it in the Ark. It then passed into the possession of his grandson Mizraim, who founded the city of Memphis, and he deposited it in the celebrated college there, where

it continued unnoticed for many generations. But when Jethro was consecrated, and sent forth by this college to be a priest of Midian, he took with him this miraculous rod, under the impression that it possessed some extraordinary properties. It appears, however, that he derived no benefit from it, for shortly after his arrival in the country, chancing to strike the lower end of this rod into the soil of his garden, to his great astonishment he found himself unable to withdraw it. But it was subsequently revealed to him in a dream, or vision, that the rod should remain immovable until God should send a person to take it away, in whose hands it would be a symbol of the power and glory of the Almighty.

When Moses had slain the tyrannical Egyptian he fled for concealment and safety to Jethro, and as they were walking together in the garden, privately conversing upon the subject of his flight, Moses, apparently by accident, laid his hand upon the rod and without any exertion drew it out of the ground. Jethro was very much surprised at this occurrence; but after the first emotions had subsided, he acquainted Moses with every circumstance relating to this wonderful rod. The future law-giver considering it as an assurance of the favor of heaven, immediately took the divine staff into his own possession, which proved not only a symbol of his authority, but the agent by which all the miracles were performed that preceded and accompanied the great deliverance of the Children of Israel from their Egyptian bondage; and its extraordinary powers were brought into requisition at the burning bush, to convince him of his holy mission and the certain protection which would be extended to him by the omnipotent I Am.

Throughout the whole ancient and modern world the

symbol of power was always a staff or sceptre. In Egypt, Omnipotence was denoted by a sceptre crowned with an eye. The royal sceptre of Egypt was surmounted by the head of a jackal, as an emblem of the power of *Osiris*. The Tau, or handled cross, was also a staff and a sacred symbol. The same idea was conveyed equally by the cypress sceptre of Jupiter, the trident of Neptune, the thyrsus of Bacchus, the club of Hercules, the caduceus of Mercury, the mace of Thor, the staff of the Brahmins, the Druid's wand, and the Persian *crossier*.

The magical rod used in the mysteries of *Osiris*, and deposited in the temple of *Isis*, was an acknowledged substitute for the rod of *Moses*, which tradition said had been stolen from the college of *Memphis*. Even the golden twig or staff of *Eneas*, constituted a symbol of protection in his fearful descent into *Hades*, or, in other words, his initiation into the mysteries. During the celebration of the *Dionysiaca* "the thyrsus or rod of *Bacchus* was elevated, to perpetuate the remembrance of two remarkable miracles which the god was reputed to have performed with this all-powerful instrument. On one occasion he cast his rod upon the ground and it became a serpent, and afterward he struck the two rivers *Orontes* and *Hydaspes* with it, and the waters immediately receded and he passed over dry-shod.

When Mythology became converted into romance, we find the same virtue transferred into the wand of the magician; without which he would have been accounted powerless, and his art vain. Even the rod of forked hazel which, in the Middle Ages (and even to this day), was supposed, in the hand of an adept, to be capable of discovering hidden treasure, or detecting

concealed springs of water, was dignified with the name of Moses' rod.

From the above collection of facts and reasonings we may gather whence our ancient brethren, whose example we have copied in this particular, derived the use of wands as ensigns of office ; for the custom unquestionably accompanied all the genuine Masonry which we find in all ages of the world.

It still continues to be an emblem of authority in every grade of civilized society, though under different appellations. When wielded by a monarch, it is termed *a sceptre* ; in the hands of a bishop, it is *a crosier* ; of a general or marshal, *a baton* ; and the civic *mace* of our municipal corporations, and the constable's *staff*, have precisely and severally the same reference ; all of which, with the deacons' rods, may be deduced from Moses' rod.

All these examples bear on the masonic rod or wand, which is used as an ensign of office and dignity. This emblem teaches moderation to rulers and obedience to the brethren. Subordination is the broad and imperishable basis on which alone can rest the stability of any institution.

There is no one of the symbols of Masonry more important in its teachings, or more interesting in its history, than that of the lambskin or white leather apron. It is impressed upon the Mason's memory as the first gift which he receives, the first symbol that is explained to him, and the first tangible evidence which he possesses of his admission into the fraternity.

Whatever may be his future advancement in the royal art, into whatsoever deeper arcana his devotion to the mystic institution or his thirst for knowledge may subse-

quently lead him, with the lambskin apron—his first investure—he never parts. Changing, perhaps, its form and its decorations, and conveying at each step some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him at the time of his initiation—"the badge of a Mason."

The apron or girdle, in ancient times, was a universally received emblem of truth and passive duty. The Israelites, when preparing to effect their escape from Egyptian captivity, were enjoined to eat the Passover with *their loins girded*. Job is commanded to gird up his loins like a man, when the Almighty is about to reward his patience and constancy. At the consecration of Aaron he is invested with this symbolical article of apparel. When Samuel was received into the ministry, though but a child, he was girded with a linen ephod. David, in the height of his exultation at the recovery of the Ark, danced before it, invested with the same garment. Elijah the Tishbite, and John the Baptist, were both girded with an apron of (white) leather.

Among the primitive Masons, this badge received a characteristic distinction from its peculiar color and material; and was, indeed, an unequivocal mark of superior dignity. The investure of the apron formed an essential part of the ceremony of initiation, and was attended with rites equally significant and impressive. With the Essenian Masons, it was accomplished by a process bearing a similar tendency, and accompanied by illustrations not less imposing and satisfactory to the newly initiated inquirer. He was clothed in a long WHITE robe which reached to the ground, bordered with a fringe of blue ribbon to incite personal holiness, and

fastened tightly around the waist with a girdle or zone to separate *the heart* from the lower and more impure parts of the body. With *feet bare* and head uncovered, he was considered a personification of modesty, humility, and the fear of God.

It was the firm opinion of the Essenes that internal purity and rectitude of conduct were most strikingly evinced by a person's outward appearance. This belief was probably derived from that famous precept of King Solomon, who had constantly the same emblematical reference on his lips: "*Let thy garments be always WHITE.*"

When a candidate was initiated into the ancient mysteries, he was esteemed *regenerate*; and he was invested with a white garment and apron as a symbol of his newly attained purity.

Among the Greeks the garment of initiation was white, because, says Cicero, white is a color most acceptable to the gods. This robe was accounted sacred, and a never-failing source of protection in every emergency.

In Persia the investiture was exceedingly splendid, *and succeeded to the communication of light*. In Hindostan the aspirant, with similar ceremonies, was solemnly invested with the consecrated sash or girdle. The Japanese, for among them we find the mysteries, present the candidate with a loose tunic and *white apron*. In the last degree of the Druidical rites the candidate was solemnly invested with a flowing robe of the purest white, ornamented with amulets and gems of gold, as a badge of the highest order that could be conferred; for none were admitted to the honor of this clothing, but such as were deemed absolutely cleansed from all impurities

both of body and mind, which could only be effected by the process of initiation.

The masonic apron is said to be more ancient than the badge of any other honorable institution. It was used before the Greeks or Romans had a name. The Argonautic expedition is now generally believed to be only a figurative account of the Deluge, and the apron is unquestionably more ancient than that event; it was therefore worn before the establishment of the mysteries. We are certain, from undeniable authority, that the apron was the first species of clothing with which mankind were acquainted, and was adopted before the expulsion of our great progenitors from the Garden of Eden. When they had violated the original compact their eyes were opened to a sense of guilt and shame, and they saw that they were naked. Decency suggested the necessary expedient of covering themselves with aprons. All the ancient statues of the heathen gods which have been discovered in Egypt, Greece, Persia, Hindostan or America are uniformly decorated with aprons. Hence is deduced the antiquity of this article of apparel.

It is further declared to be "more honorable," etc. The apron appears to have been, in ancient times, an honorary badge of distinction. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamental girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen, while the inferior priests wore only a plain white one. Though the principal honor of the apron may consist in its reference to innocency of conduct and purity of heart, yet it certainly appears, through all ages, to have been a badge of most exalted distinction.

In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Church, whenever an establishment with the necessary degrees of rank and subordination is formed, are invested with aprons as a peculiar badge of distinction, which is a collateral proof of the fact that Masonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow, it cannot have renounced the reality or substance.

CHAPTER III.

ENTERED APPRENTICE— CONTINUED.

THE Twenty-four inch Gauge and Common Gavel — Symbolism — Tradition of King Alfred — Of Sts. Ambrose and Augustine — Cabalistic explication of the Division of the Day — Babylonians first divided the Day into twenty-four parts — Chaldees gave the Names to the Days of the Week — Egyptians indebted to Abraham for their knowledge of Astronomy and Arithmetic — Tradition why Abraham left Ur of the Chaldees — Situation of the Lodge — Its Form — Origin of the word Lodge — Cowan, origin of the word — Traditional Punishment of a Cowan — Veneration for high Hills and low Valleys — Paradise stood on elevated ground — Supports of a Lodge — Coincidences with the Ancient Mysteries — Conveyed the Idea of the Trinity of the Godhead — Moses had a knowledge of the Doctrine — Wisdom, Strength and Beauty, curious coincidence — Jacob's Ladder — Tradition of his Journey — His Vision — Custom of setting up Stones in Oriental countries — Children of Seth resided on the Paradisiacal Mount — Arabic Tradition of the Children of Seth — Similar Hebrew Tradition — Coincidences in the use of the Ladder as a symbol — Square — Tradition of the use of the Square in Egypt — As an Emblem of Office — Mosaic or Musaica Pavement — Antiquity of its use — Used by the Ancient Britons, Romans, Assyrians, Persians, Greeks and Egyptians — Traditions of Isis — Symbolism of the Mosaic Pavement — Blazing Star — Sabaism — The Dog Star.

THE twenty-four inch gauge is to measure and ascertain the extent of any building, that the expenses may be accurately computed. Hence we derive a lesson of instruction. It recalls to our mind the division of the day into twenty-four hours, and directs us to apportion them to prayer, labor, refreshment and repose. It may be further considered as the scale which comprehends the numerical apportionment of the different degrees, according to the several lodges.

The common gavel is an important instrument of labor, without which no work of manual skill can be completed. From which we learn that skill without industry will be of no avail ; that labor is the lot of man, for the heart may conceive and the head devise in vain, if the hand be not prompt to execute.

Hume, in his History of England, says of King Alfred who died A. D. 900, that he "usually divided his time in three equal portions : one was employed in sleep and the refection of his body by diet and exercise ; another, in the dispatch of business ; and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanterns ; an expedient suited to that rude age, when the art of describing sun-dials and the mechanism of clocks and watches were totally unknown. By this regular distribution of time, though he often labored under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge and even to compose more books than most studious men, blessed with greater leisure and application, have done in more fortunate ages."

St. Ambrose, and from his example, St. Augustine, divided every day into eight *tertias* of employment : eight hours they spent in the necessities of nature and recreation ; eight hours in charity, and doing assistance to others, dispatching their businesses, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorances, transacting the affairs of their diocesses ; and the other eight hours they spent in study and prayer.

The following from the Cabalists, relative to the divis-

sion of the day into hours may not be uninteresting: "The value of the characters in the awful name of **JAH, ך, ך**, is 15, or, in other words, $9+6$; and that taking any of the names or attributes of the Deity, the Hebrew characters denoting those names may be all reduced to either the number 9 or 15, and $9+15=24$; the former being the seal of truth, and the latter the number of the Deity, and by these two numbers the whole of our time is regulated. Thus, if we observe, the hammer of a clock will strike 78 [times] in 12 hours, the numerals 7 and 8 added make 15. In the first minute of light we have 60 seconds, in which we discover 4 times 15, the number 4 being also symbolical. In the first quarter of an hour we have 15 minutes; in the natural day we have 24 hours, which being once 9, the seal of truth, and once 15, the number of the Deity, seems intended to remind us of the faith we ought to exercise in his unbounded goodness."

According to Herodotus, the Babylonian priests first divided the day into twenty-four equal parts; and subsequently their neighbors, the Chaldees, who were much addicted to astrological speculations, assigned to the days of the week the planetary names which they still retain. Conceiving that every hour of the day was under its governing planet, by a rotary motion, they appropriated to each day the name of the planet which appeared to govern the first hour of it; whence the days had an astronomical origin. The method was this: Beginning with the first day after the Creation, and arranging the planets thus—Sol, Venus, Mercury, Luna, Saturn, Jupiter, Mars, they named the first day after the sun. Thus Venus would govern the second, ninth, sixteenth and twenty-third hours; Mercury the third, tenth, seventeenth and twenty-fourth; which would consequently give

to Luna the first hour of the second day, which was named Dies Lunæ, and so on of the rest.

Eusebius says that Abraham taught the Egyptians arithmetic and astrology, of which they were previously ignorant. And he adds, from Eupolemus, that the patriarch was on the most familiar terms with the Egyptian priests at Heliopolis, when he dwelt there during the famine in Canaan, and taught them many things, particularly a knowledge of the celestial sciences.

An ancient tradition assigns a reason why Abraham left Ur of the Chaldees, as follows :

Abraham, having come to Ur of the Chaldees from his native country Haran, found that they worshiped the sun and adored it as a god, and were ignorant of the First Cause. As was his custom, he argued with the heads of the city, and having demonstrated their error to them, and that the sun was only a minister and one of the instruments of the Almighty Creator, the king resolved to seize him, and he was imprisoned for some days. In the meanwhile he continued his arguments, and the king, fearing that he might bring over his subjects to his religion and thereby occasion him the loss of his sceptre, confiscated his property and banished him to the confines of the East. Maimonides relates this story in his Guide, testifying that he had seen it in the Gentile chronicles and books. The Talmud has it that Nimrod had Abraham thrown into the fire, as a punishment for his opinions ; and that God, either directly or by means of the Angel Michael, took him from it uninjured, as he subsequently did Hananiah, Mishael and Azariah.

We commemorate the deliverance of the Children of Israel from Egyptian bondage by the situation of our lodges. A lodge is situated due east and west, and in

form is an oblong square ; in length, between the east and west ; in breadth, between the north and south ; in height, from earth to heaven ; and in depth, from surface to centre. This disposition serves to indicate the prevalence of Freemasonry over the whole face of the globe, guarded by its laws and ornamented by the incorruptible virtue of its members.

The form of the lodge ought to be a double cube, as an expressive emblem of the united powers of darkness and light in the Creation. This figure was esteemed sacred throughout the world ; and the ark of the covenant, and the altar of incense, were both double cubes.

The word *lodge* comes from the Sanscrit *loga*, which, in the sacred language of the Ganges, signifies *world*, of which every lodge is indeed a representation. To what we call *lodge* the Persians gave the name *jehan*, whence, perhaps, by corruption and pleonasm, comes our expression, *a lodge of St. John*.

“ Before we had the convenience of such well formed lodges, the brethren used to meet on the highest of hills and the lowest of valleys. And if they were asked why they met so high, so low, and so very secret, they replied, ‘ The better to see and observe all that might ascend or descend ; and in case a cowan should appear, the Tyler might give timely notice to the Worshipful Master, by which means the lodge might be closed and the jewels put by, thereby preventing any unlawful intrusion.’ ”

In Egypt, *cohen* was the title of a priest or prince and a term of honor. Bryant, speaking of the harpies, says : “ They were priests of the sun ; and as *cohen* was the name of a dog as well as a priest, they were termed by Apollonius, ‘ dogs of Jove.’ ” Now St. John cautions the Christian brethren that “ without are dogs,” (*kuon*) cow

ans or listeners, and St. Paul exhorts the Christians to "beware of dogs," because they are evil-workers. Now, (kuon) a dog, or evil worker, is the masonic *cowan*. The above priests or metaphorical dogs were also called Cereyonians or *Cer-cowans*, because they were lawless in their behavior toward strangers.

In the lectures or examination questions in use in the fifteenth century the following curious punishment was inflicted on a detected *cowan*: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." Hence, a listener is called an eavesdropper.

Hills or mountains were always considered the peculiar abode of the Deity; and hence the masonic tradition that our ancient brethren held their lodges most frequently on the highest of hills. The veneration for hills or secret caverns induced the construction of temples for divine worship in such situations. The custom was imitated in the early ages of Christianity, for our ancient churches are usually erected on hills either natural or artificial; and beneath the foundations of those which are cathedral or collegiate, crypts were usually constructed for private devotion and other secret purposes.

Hill and cavern temples were common in every nation of the ancient world. Before the Flood, as we are informed by tradition, mountains and hills were held in very high estimation. The posterity of Seth—those sons of light who practiced our sublime art in its infancy—are reputed to have conversed with angels on the summit of holy mountains, in secret conclaves from which the apostate race were carefully excluded.

The practice must have arisen from a fixed persuasion that the summit of mountains made a nearer approach to

the celestial deities than the level country, and that therefore the prayers of mortals were more likely to be heard in such situations. And this belief might be derived from the record of facts which actually took place among the Jews. The Deity appeared in communion with Abraham on the high peak of Moriah; to Moses, in a flame of fire on Mount Horeb, and amid thunders and lightnings and noises at Sinai, all of which mountains were declared holy.

The traditional meetings of the fraternity of Free and Accepted Masons in the lowest of valleys or sacred crypts in these holy hills originated from an ancient belief, derived from patriarchal observance and common with all nations, that valleys were holy places. Numerous instances are recorded in the Scriptures of the erection of altars for sacrificial purposes in valleys. And our traditions further inform us that lodges were regularly opened, by the brethren employed to prepare the materials for the Temple of Solomon, in the deep quarries of Tyre.

There remains abundant evidences that high hills or low valleys were the situations selected for the celebration of their religious rites as in Palestine, so in Greece, India, Egypt, Rome, China, Assyria, Britain, Mexico, and the remote regions of Northern Europe; and where hills did not exist they were constructed artificially.

The frequent manifestations of Jehovah's presence on high hills is a satisfactory solution of the veneration entertained by the Israelites for such places, but the people of other countries must have been influenced by other reasons. The custom, existing in all nations, must have had some great primitive starting-point, which was either the Mount of Paradise or Mount Ararat.

Moses says, "And a river went out of Eden to water the garden ; and from thence it was parted and became into four heads." Paradise then must have stood on elevated ground, and it was consecrated in the religious estimation of men, because it was the residence of the first pair so long as they continued in a state of innocence. The feelings of religious respect which were entertained for mountains were rather increased than diminished after the Flood, for the Ark rested on Mount Ararat, which was consequently regarded as the Mount of Salvation.

The emblematical foundations or supports of a Masonic Lodge are three pillars, denominated Wisdom, Strength and Beauty. These three noble pillars give it a stability which no exertion of art or ingenuity can subvert, and no force can overthrow. They were thus named in allusion to the perfection with which our system has been endowed by the Almighty Architect ; because, without wisdom to contrive, strength to support, and beauty to adorn, no structure can be perfect.

The lectures say that these pillars are emblematical of the three great masonic characters, whose united abilities constructed the temple at Jerusalem ; for they jointly possessed the essential properties which characterize the three great sustaining pillars of a lodge ; the one had wisdom to contrive, another had strength to support, and the third possessed genius and ability to adorn the edifice with unexampled beauty.

In the ancient mysteries these three pillars represented the great emblematical *Triad of Deity*, as with us they refer to the three principal officers of the lodge. In the British mysteries the *adytum* or lodge was *actually* supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after hav-

ing endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a *new birth*.

The corresponding pillars of the Hindu mysteries were also known by the names of Wisdom, Strength and Beauty, and placed *east, west* and *south*, crowned with three human heads. They were jointly referred to the Creator, who was said to have planned the great work by his infinite wisdom, executed it by his strength, and to have adorned it with all its beauty and usefulness for the benefit of man. In these mysteries, *Brahma, Vishnu, Siva*, were considered as a triune God, distinguished by the significant appellation Tri-murti, or any shape or appearance assumed by a celestial being. Brahma was said to be the creator, Vishnu the preserver, and Siva the judge or destroyer. In the east, as the pillar of wisdom, this deity was called Brahma; in the west, as the pillar of strength, Vishnu; and in the south, as the pillar of beauty, Siva; and hence in the Indian initiations the representative of Brahma was seated in the east, that of Vishnu in the west, and that of Siva in the south. A very remarkable coincidence with the practice of ancient Masonry.

The Persians, who termed their emblematical mithratic cave or lodge the Empyrean feigned it to be supported by three intelligencies,—Ormisda, Mithra and Mithras; who were usually denominated, from certain characteristics which they were supposed individually to possess, *Eternity, Fecundity* and *Authority*.

Similar to this were the forms of the Egyptian deity, designated by the attributes of *Wisdom, Power* and *Goodness*; and the *Sovereign Good, Intellect* and *Energy* of the Platonists, which were also regarded as the respective properties of the Divine Triad.

It is remarkable that every mysterious system practiced on the habitable globe contained this Triad of Deity, which some writers refer to the Trinity, others to the triple offspring of Noah, and others to the three sons of Adam—Abel, Cain and Seth. The oracle in Damascus asserted that “throughout the world a *Triad shines forth, which resolves itself into a Monod,*” and the uniform symbol of this threefold deity was an equilateral triangle, the precise form occupied by our pillars of Wisdom, Strength and Beauty.

Numerous passages in the writings of Moses demonstrate that he had a knowledge of the triune personalities of Jehovah. He uses the plural appellation of God at least thirty times in the history of the Creation. There exists ample reasons for believing that Moses compiled the beginning of the Book of Genesis from preëxistent records, and as in this book he uses language which clearly teaches a plurality of persons in the Divine nature, we are forced to the conclusion that such knowledge was communicated to man in the earliest period of his history.

The tradition was sufficiently well known to impress its character upon the mysteries previous to the Dispersion, but in process of time the true nature of the doctrine, in common with many other dogmas, was lost sight of in the corruptions of the times, and at the period of the birth of Christ was only taught within the tyled recesses of what are now termed Masonic Lodges.

A very curious coincidence has been observed by an English writer in respect to the Hebrew words for wisdom, strength and beauty, so striking is the coincidence that it can scarcely be called accidental. דַּבָּר *Dabar*, wisdom; חֵזק *Own*, strength; and גִּבּוּר *Gomer* beauty.

Now take the initials of these words and spell them, from right to left, according to the genius of the Hebrew language, and you have God, as the archetype of that wisdom, strength and beauty which supports and sustains a Masonic Lodge, and whose name is thus formed by the initials of these attributes.

In the Ladder we find another remarkable coincidence in the use of the same symbol, in the masonic institution and the ancient mysteries, to inculcate the same idea.

In the Masonic Lodges the symbol has received the appellation of Jacob's Ladder, in consonance with a tradition recorded by Moses.

Rebecca, the wife of Isaac, well knowing there was a peculiar blessing divinely confided to her husband, was resolved to obtain it for her youngest son, Jacob, although by birthright it belonged to Esau, her first-born; she no sooner, by fraud, had obtained this blessing for Jacob than he was obliged to flee from the wrath of his brother, who proposed, in his mind, to slay him as he journeyed to Padanaram, in the land of Mesopotamia, where, by his parents' strict command, he was enjoined to go. Coming to a desert plain, and the sun being down, he was obliged to take up his abode there for the night, where he had the cold earth for his bed, a stone for his pillow, and the canopy of heaven for his covering; and as he slumbered, in a vision he saw a ladder.

Of this vision Josephus says: "Jacob imagined that he saw a ladder placed on the earth, the top of which reached to the skies; and that a number of figures, resembling in form the human race, but far exceeding them in size, and in the lustre of their appearance, were continually passing and re-passing up and down the rounds thereof; the Almighty appearing in person at the top,

and speaking to him in these words : ‘ You, Jacob, who are descended from Isaac and Abraham, men deservedly famous for their faith and virtue, instead of desponding of my care and protection, under any degree of affliction whatever, ought rather to submit cheerfully to your present troubles, with a firm reliance on me to extricate you from your difficulties. Place your trust in me, and be assured you shall experience happier days. It was I who brought Abraham out of Mesopotamia when he was driven from his possessions by his own family ; it was I who showered down blessings on your father, through the whole course of his life ; and I am determined, if you will render yourself deserving of my favor, to transfer to you those blessings which I formerly conferred on your ancestors. The business which is the object of your present journey shall succeed to your wish ; you shall become the father of dutiful children, and your progeny shall be without number. To them and their posterity will I give this land as an inheritance ; and they shall plant colonies throughout the whole earth, and the islands, as far as the sun extends its influence. Let nothing therefore discourage you ; but place an implicit confidence in my protection, not only on the present occasion, but in all cases in future.’ ”

Overpowered with this effulgence of glory, Jacob awoke. Darkness was over the face of the earth, and, filled with reverence and godly fear, he exclaimed : “ How dreadful is this place ! This is none other but the house of God, and this is the gate of Heaven.” And when daylight appeared, he arose and set up the stone for a pillar and poured oil upon it, and changed the name of the place from Luz to Bethel, or the House of God.

Tourists in Persia and Arabia have frequently remarked the custom of guides and Oriental travelers, on high roads leading to great towns, setting up a stone when they first came in sight of the town, accompanied with a pious ejaculation in token of safe arrival.

An event of such importance, connected with a very significant emblem, which was probably a square pyramid with steps on every side, might with unequivocal effect be introduced by Jacob into the Masonry which he taught to his children, and from them be transplanted into the mysteries of Egypt, whence it might have been carried into other countries, until the symbol became common to the mysteries of all. The extended use of the symbol would go to confirm the old and somewhat obscure tradition, that the ascent to the summit of the paradisiacal mount of God was made by means of a pyramid consisting of seven steps.

The Hebrew Cabalists entertained a belief that the paradisiacal mount was the place of residence chosen by the children of Seth, while the contaminated descendants of Cain resided in the plain below ; and its altitude was said to be so great, that from its summit might be heard the angels of heaven singing their celestial anthems before the throne of God !

An Arabic tradition says that the children of Seth had sworn, by the blood of Abel, that they would never leave the mountainous country which they inhabited to go down into the valley where the children of Cain lived ; but that, captivated with the beauty of Naamah and the music of Jubal, they violated their oaths, went down to the valley and intermarried with them. A general pollution ensued, and the Flood was provided to destroy both.

The Hebrew traditions say, the descendants of Seth continued in the practice of virtue till the fortieth year of Jared, when one hundred of them, hearing the noise of the music and the riotous mirth of the Cainites, agreed to go down to them from the holy mountain. On their arrival in the plains, they were immediately captivated by the beauty of the women ; and this is what is meant by the intermarriage of the sons of God with the daughters of men. The example of these apostate sons of Seth was soon followed by others ; and from time to time great numbers continued to descend from the mountain, who, in like manner, took wives from the abandoned race of Cain. From these marriages sprung the giants, who, being remarkable for their impiety as for their strength of body, tyrannized in a cruel manner and polluted the earth with wickedness of every kind. This defection became at last universal, and none were left in the holy mountain except Noah, his wife, his three sons and their wives.

In the masonic system the rounds of the ladder are said to be innumerable, but the three principal are denominated Faith, Hope and Charity ; but the symbol in the mysteries is universally furnished with seven rounds or steps.

In the Persian mysteries the candidate was passed through seven spacious caverns connected by winding passages, each opening with a narrow portal, and each the scene of some perilous adventure to try his courage and fortitude before he was admitted into the splendid sacellum, which, being illuminated with a thousand torches, reflected every shade of color from the rich gems and amulets with which the walls were copiously bedecked. The dangerous progress was denominated *ascending the Ladder of Perfection*.

The same ceremony was practiced in the Hindu mysteries. The Mahommedans have the same idea in a soul's passage through seven stages of purification preparatory to its admission into the abode of light and purity. We find the same symbol was used by the Mexicans and Peruvians on the re-discovery of the American continent, and the researches of tourists have brought to light this same symbol among the ruins of American cities that have been so long hidden from the world that not even a tradition remains.

The hierophant in the Grecian mysteries taught the initiate that the ONE eternal Deity was too august a being to be approached by mortals ; that his dwelling-place was in the sun, and that the hero-gods usually worshiped were formerly living men who had been deified for their virtues, and were dignified with the high office of mediators between him and his creatures, and that through them alone divine worship ought to be offered and human petitions preferred ; that those tutelary deities carry up the desires of men to heaven, and bring from thence assurances of protection and revelations of future events, which they communicate through the medium of dreams.

There is a remarkable coincidence between this doctrine and the vision of Jacob at Bethel. The ascending and descending of the hero-gods in the character of angelic messengers ; the knowledge imparted by dreams, as the patriarch received his revelation, equally lead to the irresistible conclusion that this event was embodied in the mysteries, and that it had been placed there by the Egyptian hierophants, who learned it from his son Joseph, as a remarkable manifestation of the divinity worthy of being put on record in their most sacred institutions. Thus we have a most extraordinary coincidence

of custom, with respect to the Masonic Ladder, existing in every region of the world, and all equally applicable to a gradual ascent to heaven by the practice of moral virtue.

The Square appears to have been one of the earliest geometrical figures which was applied to any practicable purpose. And hence it became of great importance with the first Masons, which it still retains in our lodges, and is an emblem of morality and justice.

There is an old tradition, that owing to the overflowing of the Nile, the ancient Egyptians were unable to find the boundaries of their lands until the time of Euclid, who instructed them in geometry, measured out their land, and divided it into partitions, so that each man might ascertain his own property.

The square, as a masonic symbol, originated in Egypt. It was an emblem of justice, because it was the means by which were ascertained the boundaries of lands that had been obscured or carried away by the inundations of the Nile.

Some of the mysteries had an officer denominated *Stolistes*, who bore a square rule as the emblem of justice, and the cup of libations. His charge included every thing which belonged to the education of youth; and he was also intrusted with the chief management of sacrifices, religious festivals and secret commemorations, the rules for which were written in hieroglyphics.

The square was the first geometrical figure which was brought into practical use by operative Masons. In the construction of cities and private dwellings, camps and fastnesses, right angles were generally used; as in the ark of Noah, the camp of the Israelites, the cities of Babylon and Nineveh, with the temples of Egypt and

India, or the established form of a Mason's Lodge. The square is a symbol of perfection and happiness arising out of morality and justice, and with this meaning in view it has been assigned to the Worshipful Master as the badge of office.

The checkered flooring called Mosaic or Musaic work originally represented the variegated face of the earth, in places where the ancients used formerly to hold their religious assemblies. This imitation was made, when temple worship was introduced, to reconcile the people to the change. The origin of what is called Mosaic work, as well as the term by which it was designated, appears to be lost through the lapse of time.

It is remarkable that this description of tessellated pavement was in use all over the world. The Romans left behind them many beautiful specimens, which have been discovered in modern times, in various parts of the British Isles, and are still preserved with great care as invaluable relics of the state of the arts in the first ages of Christianity. But we are furnished with records of this kind of work at periods much more remote. In the royal palace of Shushan, when Ahasuerus gave a royal feast to his nobles, the beds, or, in other words, the triclinia or banqueting couches were of gold and silver, upon a *pavement of red and blue and white and black marble*. The voluptuous Egyptians, who exhausted their ingenuity in the invention of new luxuries to please the taste of a pampered nobility, used, in common with painted walls and ceilings, the *Mosaic pavement richly tessellated*. In the palace of Cleopatra these pavements were inlaid with precious stones. And in India the floors of the most sacred temples, or at least the adyta, were enriched with polished stones disposed in small

squares or tessera, which reflected the beams of the sun in a variety of splendid colors. The Greeks adorned their floors, pavements of temples and palaces, with *Mosaic* or, rather, *Musaic* work, a work composed of many stones, or other matters, of different colors, so disposed as to represent divers shapes of ornaments, birds, animals, geometrical figures, and so forth.

Critics are divided as to the origin and reason of the name Mosaic or Musaic. It could not have derived its name, as some have supposed, from the fact that the floor of the tabernacle erected by Moses was so decorated, because we find it in use long anterior to that time.

An old writer says that "the rural works not being resumed in Egypt till after the Nile had quitted the plain, they, for this reason, gave the public sign of husbandry the name of Moses or Museus, *saved from the waters*; and on the same account, the nine moons during which Horus, Apollo, or husbandry continued his exercises, went by the same name." Hence originated the fable of the Nine Muses. Isis was so far the proclamation of the year, that she put on such clothes and dresses as were agreeable to the four seasons. To announce the beginning of spring, that overspreads and enamels the earth with flowers and verdure, she wore carpets of different colors.

What could be more appropriate than to denominate the variegated and beautiful face of the earth in Egypt, during the nine months that bore the name of Moses or Museus, *Mosaic* or *Musaic* work, and to give the same appellation to its imitation!

The Egyptians, in common with other ancient nations, held high hills and groves in superstitious veneration; and although in after times they quitted these favorite

retreats and worshiped their gods in temples, still it was natural that they should endeavor to imitate the scenes which they venerated and had been accustomed to contemplate in their former devotions. With this view, then, they decorated their temples so as, in some measure, to resemble the works of creation as exhibited in the places where they before assembled for religious worship. And the name Mosaic or Musaic would naturally occur to them as proper to be given to this ornamental work, intended to represent the face of the earth during the nine Mosaic months.

On the same principle the floor of a Mason's Lodge has been constructed, but with an entirely different explanation of the symbol. The floor of the lodge is thus in proper keeping with the rest of its decorations; for the design would be imperfect, if a strict regard to uniformity and propriety had not been observed throughout the entire arrangement. This is another striking evidence of the unity of design with which the great plan of Freemasonry was originally constructed. How minutely soever the parts or elements may appear to be disposed, they each and all conduce to the same end—the glory of God and the welfare of man.

The Mosaic pavement is emblematical of human life, checkered with good and evil; the beautiful border by which it is encompassed, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, hieroglyphically represented by the blazing star in the centre.

Sabaism, or the worship of the stars, was one of the earliest deviations from the true system of religion. One of its causes was the established dogma among many of the nations of antiquity, that each star was animated by

the soul of a hero-god, who had once dwelt incarnate upon earth. Hence, in the hieroglyphical system, the star denoted a god.

The Egyptians at an early period discovered that the Nile began to swell at the heliacal rising of a most magnificent star toward the south, which warned them to prepare for that beneficent event by driving their cattle to the high country, that they might remain uninjured during the prevalence of the high waters, and retiring themselves into towns and places of security.

They were thus induced to pay the star divine honors and named it Sirius, from Siris, one of the appellations of the Nile. It was also called *Canicula*, or the *Dog-star*, because of the sultry heat which usually prevailed at the season of its rising, with all its disagreeable effects, among which the tendency of dogs to become mad was not one of the least.

The warning given by the Dog-star being their most important concern, the Egyptians, from its rising, anciently dated the beginning of their year and the whole series of their feasts; wherefore, instead of representing it under the form of a star, which might not distinguish it from another, they delineated it under the figure relative to its function and name, the Dog-star, the door-keeper, the star which opens or shuts, closing one year, as it were, and opening another.

Sirius, or the Dog-star, was, according to the Persians, the sentinel of heaven and the guardian of the gods. The sick implored his aid before dying, and gave from his hand a little food to a dog that was led to his bed.

There exist considerable discrepancies among Masons as to the symbolism of the blazing star, but the concurrent testimony of the ancient religions, and the hiero-

glyphic language prove that the star was the symbol of God. It was so used by the prophets of old in their metaphorical style. Those who give an exclusive Christian explanation of masonic symbols, regard it as emblematical of the star which conducted the three magi to Bethlehem. The more universal explanation, and one which may be received alike by all members of the order, whatsoever may be their peculiar religious views, is that it is an emblem of Divine Providence.

CHAPTER IV.

ENTERED APPRENTICE — CONTINUED.

TABERNACLE of Moses — The Israelites brought with them a Tent or Tabernacle out of Egypt — Tabernacle and its Furniture modeled after the Egyptian style — Altars — Erected by various Nations — Cubical in form — Tradition of the Delphic — Tabernacle placed East and West — Ancient Temples so situated — East and West a peculiar Term — Examples of the use of the Term — Explication of the Words — Dedication of Lodges — Traditional Dedication of Lodges from the Deluge to the Present — Traditions of St. John the Evangelist; acceptance of the office of Grand Master — Of his Connection with the Essenes — Names by which the Society has been known — First called Freemasons in 1440 — Tradition of the Masons and Knights Templar — Ancient Examination Questions — Tradition of St. John the Baptist as an Essene — Point within a Circle — An ancient Symbol — Coeval with the First created Man — From whence it came, and Reasons for its adoption as a Symbol — Tradition that the Garden of Eden was circular — Veneration for Spherical Bodies by the Ancients — Circle a Symbol of Eternity in the Mysteries — Tower of Babel — Tradition of the Building of Babylon — Confusion of Tongues did not prevent Communication — Point within a Circle an Emblem of Deity — Parallel Lines introduced by Dunckerly — Solstices — Several Nations observed those Days as Festivals — Legend of the Tower of Babel — Of Peleg's Tomb discovered in Prussia — Points of Entrance, or Twelve Original Points.

THE first public temple dedicated to the exclusive service of God was the Tabernacle of Moses, which was placed due east and west. This tabernacle was erected by Moses, Aholiab and Bezaleel. A space of ground or court was inclosed for its reception, in length one hundred and fifty feet, and in breadth seventy-five feet. The whole edifice was thirty cubits long, ten cubits wide, and ten cubits high, or about fifty-two and a-half feet long, seventeen and a-half wide, and seventeen and a-half feet high. The three divisions of the tabernacle were : the *outer*

court, which was open to the people ; the *sanctuary*, or *holy place*, into which the priests were admitted ; and the *sanctum sanctorum*, or *holy of holies*, to which none had access but the high priest alone. The metals used in its construction and ornament were confined to gold, silver and brass, all the baser metals being excluded. The materials were obtained by contributions from the people ; the value of which, including furniture, have been computed at one million sixty-six thousand and six hundred dollars.

The Israelites brought with them from Egypt a tent, or tabernacle, dedicated to the god Moloch. The Prophet Amos thus upbraids the Children of Israel : " You have carried about," says he, " during your sojournings in the wilderness, the tabernacle of Moloch and the star of Remphan." It was, therefore, for the purpose of preventing the Israelites from persisting in this idolatrous practice that they were permitted to make a tabernacle for the worship of the true and living God, and to carry it about in honor of him. This tabernacle was furnished with an ark, an oracle and an altar, like those of other nations.

In the directions given for the construction of the tabernacle, as recorded in Holy Writ, there are two things particularly noticeable. It was to be made " after the pattern of the tabernacle," words which convey a distinct intimation that a preëxistent tabernacle was to afford a general outline of this new building and its furniture. But the Mosaic tabernacle was not to be a mere reproduction or servile imitation of the tent previously in use : it was to be a copy, but elaborated and more splendid, and at the same time more perfect in its typical character as a " shadow of heavenly things."

Moses records a minute description of the tabernacle,

its size, apartments, ornaments, furniture, symbols, etc., with one remarkable exception—he does not give the form of the cherubim; a fact which seems to intimate that these figures were well known at the time—a matter which the discoveries in Nimroud confirm, but of that figure hereafter.

If sufficient information could be obtained for the purpose, it would be very interesting and desirable to trace the relation which the tabernacle built by Moses, Aholiab and Bezaleel, under the special direction of God, bore to that which was brought out of Egypt by the Hebrews. The Ante-Sinaitic tabernacle was always called אֹהֶל *oh-hel*, “a tent;” the Mosaic one, formed according to the revelations of Sinai, מִשְׁכָּן *mish-kahn*, “a habitation, a dwelling.”

The tabernacle appears to have been constructed on the plan of the Egyptian temples, and more particularly that of Edfou; this latter will be noticed when we come to the consideration of Solomon’s Temple, which was modeled after the tabernacle. Not only the tabernacle but its furniture and appurtenances appears to have been of Egyptian origin, and that it was framed by Moses on the model of some such fabric which he had observed in Egypt, and was made with a view of indulging the Israelites in the customs and modes of worship they had acquired in Egypt, in so far as they were not directly sinful.

Before this period the service of divine worship was performed on altars erected in the open air. Thus Adam, Abel, Seth, Enoch and Noah had their several altars for sacrifice. Abraham, in his wanderings, erected an altar in every place where he remained for a short space of time stationary. Isaac had an altar at Beersheba, and Jacob at Salem and Bethel.

Altars were of great antiquity, as stated above, and were originally constructed of earth or unhewn stone. The Egyptians used them from the earliest times, while the Persians and some other nations offered their sacrifices on the mountains and high hills, without any altars. There was scarcely any practicable material of which altars were not subsequently made. Some were hewn from single large blocks of stone, others were formed of squared stones, and many of precious marbles ; some were of brick, others of metal (brass, and even gold), being probably overlaid with the metal, like the Hebrew brazen altar and the golden altar of incense ; others again are said to have been of wood, even in Greece—but these were not common ; neither do these appear to have been so which are described as having been built with bones of animals curiously interlaced. There were probably three kinds of altars : where victims were consumed by fire ; where unbloody offerings only were made, and for incense. The Hebrews had two of these, viz., the first and third, and the table of shewbread, in some respects, answered for the second.

On the brazen altar the sacred fire was kept constantly burning, both in the wilderness and the temple at Jerusalem, and was never to go out. It was kindled from heaven in the time of Aaron, of David and of Solomon, and was not to be rekindled with strange fire, nor any other to be used in sacrifices under the penalty of death.

The Persian usages resembled those of the Hebrews in many particulars, their sacred fire was to be rekindled only from the sun, or with flint, or from some other sacred fire.

In form, altars possessed length, breadth, depth and height, and therefore were cubical. This particular fig-

ure was reputed to possess many mysterious properties by the people of all nations. Thus many of the gods were represented by a cubical stone. Pausanias informs us that a cube was the symbol of Mercury, because, like the cube, he represented truth. In Arabia, a black stone in the form of a double cube, was reputed to be possessed of many occult virtues. Apollo was sometimes worshiped under the symbol of a square stone ; and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the *cube should be doubled*. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction, increased the altitude of the altar to its prescribed dimensions, and the pestilence ceased.

The tabernacle was directed by the Almighty to be placed due east and west, with the altar and mercy-seat in that quarter. The erection of the tabernacle gave a new impulse to the Jewish worship. From this time their acts of devotion were performed with their faces toward the west, for the tabernacle had no avenue of access but from the east.

Moses, pursuing the practice of the Egyptians, who always inculcated their religious theories by means of allegory and symbol, foreseeing the difficulties which he would have to encounter before he should arrive in the promised land, and having already experienced the instability of the Israelites, caused the tabernacle to be erected east and west to excite in them a firm reliance on the omnipotence of that God who had then lately wrought so great a miracle in their favor, by causing a wind to blow first east and then west, whereby they

safely escaped from the Egyptians upon dry land, even through the midst of a sea which, nevertheless, overwhelmed and totally destroyed their pursuers. And as they were liable to meet with many distresses in their sojournment in the wilderness, the situation of the tabernacle constantly reminding them of the means by which their mighty deliverance was effected, their faith would be strengthened, and they, with a firm reliance on Almighty God, be enabled to proceed with resolution and cheerfulness.

The situation of ancient temples, according to Vitruvius, Clemens of Alexandria, Hyginus, Pophyry, etc., was so contrived that, the windows being open, they might receive the *rays of the rising sun*. The chief front was toward the west, and the altars and statues being placed in the east, those who came to worship would necessarily have their faces toward them, because it was an ancient custom to worship with the face toward the east.

The terms East and West have been honored with peculiar notice ever since the world began, and it is from this uniform practice of our ancient brethren that we retain a regard for those points in all our ceremonies. The Garden of Eden was placed in the East, and our first parents were expelled toward the west. The ark of Enoch was placed due east and west. Judah, the most distinguished of the tribes, had the eastern part of the camp assigned to him as the most honorable station. The Children of Israel entered the promised land in the *north-east corner* of it. The Gospel was first published in the East. Jesus Christ, its divine author, was crucified with his face to the west. Christian churches and Masonic Lodges are built due east and west, and the eastern part in each is deemed the most sacred ; and all interments of

the dead are conducted on the same principle. Whence then this perfect uniformity, from the Creation to the present time? The same system is visible throughout the works of Nature, and must therefore be referred to the Great Creator of all things. The sun, that great source of light and heat created for the benefit and convenience of man, rises in the east to open the day, gains his meridian in the south, and retires to set in the west, to close the labors of the day. The ancient inhabitants of the world considered the east the *face* of the world from this very appearance, and the west the back of it. The word rendered the "east" in the Scriptures, springs from a Hebrew root which denotes priority either of time or of place, and it came to signify the east, because, by the ancients, that quarter was deemed the front or forepart of the world.

Thus the Ishmaelites are said (Gen. xxv. 18) to have dwelt *before* Egypt, that is to say, to the east of it. So, to the west, is often called *behind*: thus, Mahaneh-dan (Judges xviii. 12) is said to be *behind* Kirjath-jearim; that is, westward of it. To indicate the north and south, the words *left* and *right* are used. In Job xxiii. 8, 9, we have an example: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Here the four cardinal points are plainly distinguished; the words "forward," "backward," "left" and "right," in our version, are intended to denote the east, west, north and south, the spectator being supposed to look toward the rising sun.

The Hebrew term for EAST, means *before*; WEST, *behind*; SOUTH, the *right*; and the NORTH, *obscure* or *con-*

cealed. The last term describes the *darkness* with which the first inhabitants of the earth believed the northern part of the globe to be enveloped.

Our ancient brethren dedicated their lodges to King Solomon because he was our first Most Excellent Grand Master ; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry—so say our modern lectures. Whether the Saints John were or were not Masons is a question of but little importance, the evidence is purely traditional ; but the traditions can be traced for several hundred years. We as Masons have sufficient evidence for our purposes that they were each Essenes or Free Masons.

There are a number of traditions connecting St. John the Baptist and St. John the Evangelist with our order, among them are as follows :

That from the Flood until the erection of the tabernacle in the wilderness lodges were dedicated to Noah ; from that time until the building of the Temple of Solomon, lodges were dedicated to Moses ; from thence until the time of the Babylonish captivity, Freemason's Lodges were dedicated to King Solomon, and from that time to the coming of the Saviour they were dedicated to Zerubbabel the builder of the second temple ; and from that time to the final destruction of the temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

Owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay ; many lodges were entirely broken up, and few could meet in sufficient numbers to constitute their legality. Under these circumstances a general

meeting of the craft was held in the city of Benjamin, when it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of the most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer that, though well-stricken in years (being upward of ninety), yet having been in the early part of his life initiated into Masonry, and still retaining his affection for the order, he would take upon himself that office. He did so, thereby completing by his learning what the other St. John had begun by his zeal, and thus drew what the old Freemasons termed a line parallel. He died at the advanced age of one hundred and two years, ever since which time Freemason's Lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist.

Another tradition says that St. John the Evangelist first became connected with a lodge of Freemasons (Essenes), according to masonic chronology, in the year of Light 4037, A. D. 35 ; and he thus continued until increasing infirmities, and finally, death, severed the connection.

Another tradition says the institution was known in the days of Noah as Noachidœ, Sages or Wise Men ; next as Dionysiacs, Geometricians or Masters in Israel ; next as Hiram's Brothers ; then, Essenes ; then, Brothers of St. John, and finally Free and Accepted Masons, which latter cognomen they received in 1440 at Valenciennes in Flanders.

Another tradition says that St. John the Evangelist, who was an Essenian Freemason (*vide* Calmet), instituted a secret theological society with mystic rites and

masonic emblems ; and some authors go further and assert that Clement of Rome, who was the disciple of Peter and Paul, at the death of St. John got possession of the books and papers of the society, attached it to the Christian religion, and by means of missionaries propagated it throughout the world ; that Polycarp was a presiding officer, and that successive Roman emperors connived at its existence.

Another tradition says : In the time of the Palestine wars, the masonic knights having united with those of St. John of Jerusalem to fight against the infidels, they placed themselves under the protection of that saint, and proving themselves victorious in battle, they agreed, after returning thanks to God, that the lodges of Masons should for ever be dedicated to God and St. John.

There are a number of other traditions which, like the last, are not well authenticated ; it is only known that they have been repeated for a long time, and that the brethren in the fifteenth century placed implicit confidence in them. One more of this class may, perhaps, gratify the curious. During the First Crusade there was a large body (one tradition says 27,000) of Scotchmen who attracted observation, not only for their heroic valor but because they were exclusive ; governed by peculiar laws ; never claiming or seeking assistance from others ; taking care of their own sick and wounded, but ever ready to extend relief and assistance to those requiring it ; never engaged in intestine broils, but living and acting together as a band of brothers. Some of the Knights Templar, desiring to penetrate the cause of their mysterious conduct, sought and obtained initiation ; their reports induced others of the order to follow their example, and so well pleased were they with the cere-

monies and so deeply impressed with the utility of the association, that a law was enacted that for the future none but "Brothers of Hiram" should be admitted into the order of Knights Templar. The "Brothers," in turn, in compliment to the Knights adopted their patron saint, since which time Masons' Lodges have been dedicated to St. John.

In each of these two latter traditions (whoever coined them) there is a confusion in the use of the term St. John. The patron saint of the Templars was St. John the Almoner, a very different personage from either the Baptist or the Evangelist.

Among the test or examination questions in use in the seventeenth century was, "From whence came you? From the holy lodge of St. John." Some time after the revival we find the name "St. John's Lodges" in use; and still later, we find the phrase, "In the presence of God and this right worshipful and holy lodge, dedicated to God and holy St. John." It is probable that this latter was one of Dunckerley's improvements.

There is a tradition of St. John the Baptist which has collateral evidence to sustain it. His father and mother died during his minority, and he was adopted by the Essenes, living with them in the wilderness, and when of proper age he was initiated in their mysteries and finally arrived to the chief dignity of the order. His diet and manner of living were perfectly conformable to the rules of the Essenes. They lived in the country; so did he. They dwelt near the River Jordan and baptized their disciples; John did the same, and thus acquired the cognomen of the Baptist. The Essenes fed on dates and other fruits, and in many other respects agreed with the character of John, as we find him in the gospels.

The fact that each, St. John the Baptist and St. John the Evangelist, were eminent Essenes, is a sufficient reason why, in later times, Masons should dedicate their lodges to them without looking for or assigning any others, although doubtless our ancient brethren had other reasons.

Masonic Monitors say: "And since their time [St. John the Baptist and St. John the Evangelist], there is represented in every regular and well-governed lodge a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rests the Holy Scriptures." II

The natural inference from the foregoing is, that the symbol, a point within a circle, is a new one, originating or adopted by Masons since the days of those personages. The fact is, that it is one of the most ancient symbols in use. We find it occupying a prominent position among the emblems of the ancients thousands of years anterior to the birth of either of the Saints John. During the Dark Ages the symbolism of the point within the circle, like that of the letter or symbol Y, the circumambulation, etc., were forgotten, and it is only within a few years past that antiquarian researches and scientific investigations have, as it were, re-discovered the abstruse symbolism of these recondite emblems.

The use of this emblem is coeval with the first created man. A primary idea which would suggest itself to the mind of Adam when engaged in reflections on his own situation, the form of the universe, and the nature of all the objects presented to his view, would be, that *the creation was a circle and himself the centre*. This figure, implanted without an effort, would be ever present in all

his contemplations, and would influence his judgment to a certain extent while attempting to decide on the mysterious phenomena which were continually before him. Himself the centre of the system, he would regard Paradise as the limit of the habitable earth, and the expanse as the eternal residence of the omnipresent Deity. A little reflection, however, would soon bring him nearer the truth.

The Garden, of Eden was of a circular form, so says tradition, and the tree of life was placed in the centre ; now as the fruit of this tree was reputed to convey the privilege of immortality, the centre would hence be esteemed the most honorable situation and be ultimately assigned to the Deity, who alone enjoys the attributes of immortality and eternity ; for Adam, in his progress to different parts of this happy abode, would soon conclude, that however he might be deceived by appearances, *he* himself could not be a permanent centre, because he was constantly changing his position.

To this august circle the two forbidden trees were the accompanying perpendicular parallel lines, pointing out God's equal *justice* and *mercy*. When Adam had violated the Divine command and eaten of the tree of knowledge, *justice* demanded that the threatened penalty should be paid. But here *mercy* interposed and he was expelled from the abode of purity and peace, now violated by transgression, "lest he should put forth his hand and take also of the tree of life, and live for ever" in a state of wickedness and sin. Hence arose the masonic emblem of a point within a circle.

When mankind transferred their adoration from the Creator to his works, they advanced specious reasons to justify a devotion to spheres and circles. Every thing

great and sublime which was continually presented to their inspection partook of this form. The sun, the unequivocal source of light and heat, was a primary object of attention and became their chief deity. The earth, the planets and fixed stars proceeding in all their majestic regularity, excited admiration and implanted devout feelings in their hearts. These were all spherical, as was also the arch of heaven illuminated with their unfading lustre.

The next progressive observations of mankind would be extended to the unassisted efforts of nature in the production of plants and trees, and these were found to exhibit, for the most part, the same uniform appearances. Every fruit he plucked, every root he dug from the earth for food, was either globular, cylindrical or conical, each partaking of the nature of a circle. If a tree were divided horizontally, the section uniformly exhibited the appearance of a point within a succession of concentric circles.

Similar results would be produced from an inspection of animal bodies. The trunk is a cylinder, and the intestines, so often critically examined for the purposes of augury, presented to the curious inquirer little variation from the general principle. Hence statues bearing these forms were subsequently dedicated to the gods; a cylinder to the earth, and a cone to the sun, and the circle with its centre distinctly marked, became a most sacred emblem with every nation, adopted perhaps from the same symbol used by their forefathers on the plains of Shinar; referring primarily to the immeasurable expanse occupied by infinite space—a proper type of eternity, but now justified by a reference to the works of Nature.

The tribes contiguous to Judea placed a jod (י) in the

centre of a circle, as a symbol of the Deity surrounded by eternity, of which he was said to be the inscrutable author, the ornament and support. The Samothracians had a great veneration for the circle, which they considered as consecrated by the universal presence of the Deity ; and hence rings were distributed to the initiated, as amulets possessed of the power of averting danger. The little island of Samothrace was long the depository of certain august mysteries, and many went thither from all parts of Greece to be initiated. It was said to have been settled by the ancient Pelasgi, early Asiatic colonists in Greece. It is said that upon the Argonautic expedition, Orpheus, an initiate of these mysteries, a storm arising, counseled his companions to put into Samothrace. They did so, the storm ceased and they were initiated into the mysteries there, and sailed again, with the assurance of a fortunate voyage, under the auspices of the Dioscuri, patrons of sailors and navigation.

But much more than that was promised to the initiates. The hierophants of Samothrace made something infinitely greater to be the object of their initiations, to-wit, the consecration of man to Deity, by pledging them to virtue, and the assurance of those rewards which the justice of the gods reserve for initiates after death. This above all else made these ceremonies august, and inspired everywhere a great respect for them and a great desire to be admitted to them. That originally caused the island to be called *sacred*. It was respected by all nations. The Romans when masters of the world, left it its liberty and laws. It was an asylum for the unfortunate and a sanctuary inviolable.

The mysteries among the Chinese and Japanese came from India and had similar rites. The equilateral trian-

gle was one of their symbols, and so was the mystical Y ; both alluding to the Triune God and the latter being the ineffable name of Deity, and for which symbol the modern Masons have substituted the Forty-seventh Problem of Euclid from its similarity in shape, having lost the explanation of the original symbol. A ring supported by two serpents was emblematical of the world protected by the power and wisdom of the Creator ; and that is the origin of the two parallel lines (into which time has changed the two serpents) that support the circle in our lodges.

In the Druidical rites the point within the circle and the cube were emblems of Odin, the Supreme God, the author of every thing that existeth, the Eternal, the Ancient, the Living and Awful Being, the searcher into concealed things, the being that never changeth.

The Hindus believed that the Supreme Being was correctly represented by a perfect sphere, without beginning and without end. The first settlers in Egypt transmitted to their posterity an exact copy of our point within the circle expressed in emblematical language. But the most expressive symbol to this effect used by any of the ancients was the famous Tretaactys of Pythagoras, who contrived not only to express the only One God residing in the midst of eternity, but united with it an idea of the Divine Triad and blended emblems of regeneration, morality and science. For this purpose he added to the central jod nine other jods, disposed about the centre in the form of an equilateral triangle, each side consisting of the number four. The disciples of Pythagoras denominated this symbol *Trigonon-mysticum*, because it was the conservator of many awful and important truths.

The point within the circle became a universal emblem to denote the temple of the Deity, and was referred

to the planetary circle in the *centre* of which was fixed the sun, as the universal god and father of nature ; for the whole circle of heaven was called God. It was believed that the *centre* of a temple was the peculiar residence of the Deity ; the exterior decorations being merely ornamental. Mexico, Britain, Egypt, India, etc., present us many remains of temples built in circular form, in the centre of which still remains the point or emblems of divinity.

The Tower of Babel appears to have been built of this figure combined with the ladder of seven steps. It was composed of enormous bricks dried in the sun, each being nineteen and a-half feet in length, fifteen feet broad, and seven and a-half feet in thickness. These bricks were cemented by slime or bitumen, which was rendered by time as hard as the substance of the brick. Three years were occupied in making these bricks, though the greater part of mankind were employed in the work.

Many conjectures have been offered respecting the magnitude of this celebrated edifice. Jerome says, from the testimony of *ocular* demonstration, that it was four miles high and of proportionable dimensions in bulk. Others assert it of more extraordinary height. But it must necessarily have been of very large dimensions, considering, the number of people who were upward of forty years engaged in its erection.

According to Verstegan, modernizing his language, "The passage to mount up was very wide and great, and went *winding about* on the outside : the middle and inward part for the more strength being all in one mass, and by carts, camels, dromedaries, horses, asses and mules, the carriages were borne and drawn up : and by the way were many lodgings and hostelryes both for man

and beast. And some authors report the space for going up to have been so exceedingly wide, that there were fields made all along beside the common passage or highway for the nurture of cattle and bringing forth of grain, but however it were, an almost incredible great work it may well be thought to have been." The same author gives a plate of this edifice in the title page to his "Restitution of Decayed Intelligence in Antiquities," and it is there represented as the frustrum of a cone with *seven* gradations.

Here, then, we have a superb specimen of the Point within a Circle supporting the Seven Stepped Ladder, delineated in characters which cannot be mistaken, acknowledged by the whole race of man occupying their united and undivided energies to confer upon it the indisputable qualities of magnificence and durability.

Eupolemus, writing of this tower, says: "The city of Babylon owes its foundation to those who were saved from the catastrophe of the Deluge. They were giants, and they built the tower which is noticed in history. But the tower being overthrown by the interposition of God, the giants were scattered over all the earth."

The testimony of the ancient Sibylline oracles is perhaps still more important: from Bryant's "Ancient Mythology:"

" When the tower
 Rose to the skies upon Assyria's plain,
 And all mankind one language only knew;
 A dread commission from on high was given
 To the fell whirlwinds, which with dire alarm
 Beat on the tower, and to its lowest base
 Shook it, convulsed. And now all intercourse,
 By some occult and overruling power,
 Ceased among men: by utterance they strove

Perplex'd and anxious to disclose their mind ;
But their lips failed them, and in lieu of words
Produced a painful babbling sound : the place
Was hence call'd Babel ; by th' apostate crew
Named from th' event. Then sever'd far away
They sped uncertain into realms unknown :
Thus kingdoms rose, and the glad world was fill'd."

An old tradition says that the confusion of tongues did not entirely prevent mankind from communicating with each other ; that they contrived signs and tokens as a means of recognition, by which they were enabled to make known their wants without speaking, and of knowing each other when they met in distant parts of the earth after the Dispersion.

One further notice of the use of this figure as a symbol of Deity by the ancients. All nations recognized as an object of worship a great Supreme Deity by whom all that was, was made. Another idea was that nothing possessing life could be created without the junction of the active and passive generative powers. And as God created all life, he must necessarily possess within himself each of those powers, and hence the Phallic worship, so common among the ancient nations, the symbol of which was the emblem that we have been considering, and which is found in this connection in the monuments of antiquity everywhere.

It is supposed that the addition of the two perpendicular parallel lines to the point within the circle was introduced by Dunckerly, as we find no allusion to them previous to his revision of the lectures.

It is evident that the sun, either as an object of worship or of symbolization, has always formed an important part of both the mysteries and the system of Freemasonry.

The particular periods when the sun reached his greatest northern and southern declination, at the winter and summer solstices, by entering the zodiacal signs of Cancer and Capricorn, marked by the most evident effects on the temperature of the seasons and on the lengths of the days and nights, could not have passed unobserved. These points, if we suppose the circle to represent the sun's apparent course, will be indicated by the points where the parallel lines touch the circle, or, in other words, the parallels will indicate the limits of the sun's extreme northern and southern declination, when he arrives at the solstitial points of Cancer and Capricorn. Now these important points fall respectively on the 21st of June and the 22d of December.

The Hindus, the Egyptians, the Scandinavians, in fact nearly all the ancient nations, observed these days as festivals. Our ancient brethren, finding that the Church had appropriated two days near those solstitial periods to the memory of two saints whom they believed to have been patrons of the order, found it expedient to incorporate those festivals by a lapse of a few days into the masonic calendar. The 27th day of December, St. John the Evangelist's day, was designated as a masonic festival as early as the twelfth century, and St. John the Baptist's day, the 24th of June, since A. D. 1720.

There is a legend of the Tower of Babel recited in a degree called the Noachites or Prussian Chevaliers, and as the erection of that tower has been treated of with reference to its symbolic form, it may be proper to introduce the legend here.

The descendants of Noah, notwithstanding God had appointed the rainbow as a token of the covenant that he would not again destroy the earth by an universal

deluge, resolved to erect an edifice, which, by its height, should place them beyond the reach of Divine vengeance. For this purpose they assembled together in the extended plain of Shinar. They laid the foundation and carried on the building for ten years, at which time God, seeing their pride, determined to interfere. He confounded their language, and by this simple process put an end to the design. Hence the tower was called Babel, which signifies confusion. Some time after this Nimrod began to establish degrees of rank among his subjects which had not existed before. He built the city of Babylon, and arrogated to himself the honors of divine worship. It was on the night of the full moon, in the month of March, that God confounded their language. And therefore the Noachites held their great meetings on that particular night, and their common monthly meetings were only held when the moon was at full, and they used no other light in their lodges. After the language was confounded and the people obliged to separate, each tribe pursued his own course. Peleg, who suggested the plan of this tower, and who had been the Grand Architect during its construction, being struck with the force of conscience, condemned himself to a most rigorous penance. He migrated with his followers to the north of Germany, after having suffered great miseries and encountered great dangers in passing the mountains and plains on his way thither. In that part of the country which is now called Prussia he took up his residence. Here he built a triangular temple, where he inclosed himself that he might be at leisure to worship God and implore him to pardon his transgression. In the course of excavation in the salt mines of Prussia, A. D. 553, there was discovered at the depth of fifteen cubits the foundations of

a triangular edifice, in the centre of which was a small pillar of marble, on which the above history was inscribed in Hebrew characters, containing these words: "Here were deposited the ashes of the Grand Architect of the Tower of Babel. God showed him mercy, because he humbled himself." These monuments are said to be in the possession of the King of Prussia.

"There are in Freemasonry," so says the System of Lectures taught by Preston in his Chapter of Harodim, "twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was or can be legally and essentially received into the order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree but in every subsequent one."

Deeming these points of the highest importance in the ceremony, they consequently exercised much ingenuity in giving them a symbolical explanation. The ceremony of initiation was formerly divided into twelve parts, and the old English Masons adopted as the symbolic references to these points the twelve tribes of Israel. At the union of the two Grand Lodges in 1813 these points were abrogated and "three" points only admitted. Neither system has ever been practiced in this country; the "*four perfect points*" constitute an inadequate substitute for either.

The symbolism embraced in the explanation of the "Twelve Grand Points" doubtless may be interesting to the reader:

1. The *opening of the lodge* was symbolized by the tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him "the beginning of his

strength," the door, as it were, by which the Children of Israel entered the world. He was therefore appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The *preparation* of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites, which excited the heavy displeasure of his parent; and therefore, to perpetuate abhorrence of such cruelty, candidates for initiation were deprived of all weapons, both offensive and defensive.

3. The *report* of the Senior Deacon referred to the tribe of Levi, in commemoration of the signal or report which Levi was supposed to have given to his brother Simeon when they assailed the men of Shechem at a time when they were incapable of defending themselves, and put them all to the sword, because of the affront which Dinah, their sister, had received from Shechem, the son of Hamor.

4. The *entrance* of the candidate into the lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness by many dangerous and wearisome journeys into the light and liberty of Canaan.

5. The *prayer* was symbolized by Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The *circumambulation* referred to the tribe of Issachar, because, as a thriftless and indolent tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. The *advancing* to the altar was symbolized by the

tribe of Dan, that the candidate might be taught by contrast to advance in the way of truth and holiness as rapidly as this tribe advanced to idolatry, for it was among the tribe of Dan that the serpent was first set up for adoration.

8. The *obligation* referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that tribe.

9. The *intrusting* of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of masonic knowledge, as Asher was said to be the inheritor of fatness and royal dainties.

10. The *investure* of the lambskin, by which the candidate is declared free, referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, "O Naphtali, satisfied with favor and full with the blessing of the Lord, possess thou the west and the south."

11. The *ceremony of the northeast corner of the lodge* referred to Joseph, because as this ceremony reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were the descendants of the grandsons only of Jacob.

12. The *closing of the lodge* was symbolized by the tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Fellow Craft.

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CHAPTER V.

FELLOW CRAFT.

INTRODUCTORY — Moses was fully acquainted with the Doctrine of Immortality — The Educated of all Nations were aware of the Doctrine — The Communication of this Knowledge constituted Hebrew Masonry — Traditional Precepts of Adam and Noah — The Fourth Commandment ante mosaic in origin — The Sabbath instituted in Primitive Times — Days Observed by Different Nations — Tradition of Cain and Abel's Offering — Fellow Craft's Lodge represents the Middle Chamber — Pillars of the Porch — Built by Hiram — Dimensions — Ornaments — Traditions respecting — Discrepancies in the Scriptural Account of their Height considered and reconciled — Were Hollow — Speculations on their Object — Traditions of Ancient Pillars — Singularity of the Account given of Enoch by Moses — Traditions of Enoch — Knowledge of Arts and Sciences — Piety — His Vision — Vault — Built two Pillars — Extract from Josephus of Seth's Pillars.

THE Jews, for five hundred years after their deliverance from Egypt, have left us not a single masonic tradition beyond those appertaining to the first degree ; and as the second degree treats upon arts and sciences, it certainly came from a different source than the first. We shall not here indulge in any speculations as to the origin of the second degree, but in pursuance of our plan notice such traditions as are applicable to it, with such coincidences illustrative as may be deemed interesting and instructive.

It has been supposed that because Moses omitted all reference to future rewards and punishments in the promulgation of the law, that he was entirely ignorant of the immortality of the soul, and consequently of its future

condition. Bishop Warburton held a different opinion. He maintained that Moses was fully acquainted with the doctrine of a future state ; but that he studiously and of set purpose not only avoided all reference to it in the law, but narrated several events in very guarded language, and with unusual brevity, in order to conceal it ; and that this was done in order to make a universal providence, or present reward and punishment, the uniform sanction of the law.

It is morally certain that the intellectual and enlightened few among the Hebrews, the Egyptians, Phœnicians, Persians, Hindus, Grecians and others were aware of this doctrine. But their dogmas on these subjects were esoteric ; they were not communicated to the people at large, but only to a favored few ; as they were communicated to the initiates in Egypt, Phœnicia, Greece and Samothrace in the Greater Mysteries. The communication of this knowledge constituted Masonry among the Children of Israel. It is not claimed that the names of the degrees as we have them were even known in those ancient times ; but Masonry existed then as it exists now, the same in spirit and at heart.

The first or initiatory degree contains the rudiments of knowledge, and has been aptly referred to the patriarchal dispensation, when mankind were acquainted only with the first principles of religion and worshiped God only in simplicity as the Creator and Governor of the world, when his laws or precepts were few and written in the hearts of the faithful race. These precepts, seven in number, tradition ascribes to Adam, and reaffirmed by Noah.

1. To abstain from idolatry.
2. To worship the true God.

3. To commit no murder.
4. To refrain from all impure lusts.
5. To avoid all rapine, theft and robbery.
6. To administer true justice.
7. To observe the Sabbath as a day of sacred rest and worship.

The last of these precepts has been disputed as having been of either Adam or Noah, but, it is claimed, was first enunciated from Mount Sinai. The language of the "Fourth Commandment" is peculiar, and appears to be a reiteration of a previous command. "*Remember the Sabbath-day, to keep it holy,*" distinctly refers to a *previous* knowledge of obligation, and it is the only one in the decalogue that does so.

When in the wilderness the Lord fed the Children of Israel with manna from heaven which they were to gather every day except the seventh. "And Moses said, Six days ye shall gather it ; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my *commandments* and my *laws* ?"

It is evident that here the Sabbath is spoken of as a divine law with which the people were well acquainted before the giving of the decalogue. We may therefore conclude that this observance arose from some positive injunction given in primitive times. That injunction we find in Gen. ii. 2, 3 :

"And on the seventh day God ended his work which he had made ; and He rested on the seventh day from all his work which he had made.

"And God blessed the seventh day, and sanctified it :

because that in it he had rested from all his work which God created and made."

And here, let the original words be as differently rendered as they can be, without violence to their meaning, they must signify thus much : that when God had, in six days, finished the creation, he commanded that the succeeding, or seventh day, be observed by the first human pair as a day of peculiar holiness. The original words, the English version of which, as above, " And God blessed the seventh day and sanctified it," may be rendered, "And God ordered (man) to bless and worship on the seventh day," or, perhaps, the whole passage may be rendered more correctly as follows : " And God rested on the seventh day from all the work which he had made ; and God caused (man) to bless and worship on the seventh day, and ordered (him) to sanctify it."

In support of this rendering we have not only the fact that it is agreeable to the grammar of the original language, but also, which is of equal consequence, that it accords with the context and general sense of the writer. Adam and his wife had been created on the sixth day ; and with them God finished the work of his creation. It is therefore highly reasonable to suppose, when God had, on the remainder of that day, given them a view of their situation, their circumstances and their relation to himself and to each other, that he should command them to devote the day following (as the first fruits of their time) to a grateful acknowledgment of that goodness which gave them so happy an existence ; and that after he himself, having made the world in six days, rested on the seventh, so they in devout remembrance of it, should forbear to do what was afterward to be their employment, and give up that one day to thanksgiving and the adora-

tion of their Creator. After this manner was the day appointed ; and doubtless it was carefully observed, and kept holy to the Lord.

Every wise institution must be deemed to last so long as the usefulness of that institution continues ; consequently, if the usefulness of the Sabbath continues, the Sabbath must have been designed to continue also, and to be in force after its first observation.

Josephus says, "There is no city, Greek or barbarian, in which the custom of resting on the seventh day is not preserved. Very many of the ancient writers concur in Josephus' testimony of the observance of the seventh day. At the present time the following days of the week are set apart for public worship in different nations ; Sunday by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

There is a remarkable tradition of the Sabbath at Delphi ; for we are told "that in the Temple of Apollo every seventh day was a solemn festival on which the priestesses chanted *peans* in honor of the serpent."

And an older tradition says that it was on the seventh day that Cain and Abel offered their sacrifices.

Masonic tradition says that our ancient brethren consecrated the seventh as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their Great Creator.

As in the symbolic language of Masonry a lodge of the first degree represents the ground floor of King Solomon's Temple, so a lodge of the second represents the middle chamber of the same edifice. In 2d Chronicles iii. 4, 17, it is recorded : "The porch was in the front of the

house ; the length of it was according to the breadth of the house, twenty cubits ; and the height was an hundred and twenty : and he overlaid it within with pure gold. And he reared up the pillars before the temple, one on the right hand and the other on the left ; and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

And in 1st Kings vi. 8 : "The door for the middle chamber was in the right side of the house : and they went up with winding stairs into the middle chamber, and out of the middle into the third."

Hutchison, in his "Spirit of Masonry," says, in reference to the pillars, which were considered of sufficient importance by the sacred historian to merit particular and elaborate description : "The pillars erected at the porch of the temple were not only ornamental but also carried with them an emblematical import in their names : Boaz being, in its literal translation, *in thee is strength* ; and Jachin, *it shall be established*."

Of these pillars Josephus says : "Now Solomon sent for an artificer out of Tyre, whose name was Hiram : he was by birth of the tribe of Naphtali, on the mother's side (for she was of that tribe), but his father was Ur, of the stock of the Israelites. This man was skillful in all sorts of work, but his chief skill lay in working in gold, in silver and brass, by whom were made all the mechanical works about the temple, according to the will of Solomon. Moreover, this Hiram made two (hollow) pillars, whose outside were of brass ; and the thickness of the brass was four fingers' breadth, and the height of the pillars was *eighteen cubits*, and their circumference twelve cubits ; but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits, round

about which there was net-work interwoven with small palms made of brass and covered with lily-work. To this also were hung two hundred pomegranates in two rows."

Masonic tradition says that these pillars were cast on the banks of the River Jordan, in the clayey ground between Succoth and Zeredathah, along with the holy vessels for the temple worship.

As to the height of these pillars we have different accounts in the Scriptures. In 2d Chronicles iii. 15, it is recorded "two pillars of thirty-and-five cubits high," and in 1st Kings vii. 15, "two pillars of brass, of eighteen cubits high apiece." To reconcile these statements we must suppose that these two pillars were cast in one piece of thirty-five cubits in length, and that in Chronicles this collective height is given. This piece of brass being cut into two equal lengths formed the two columns, which consequently were each of seventeen and a-half cubits; now, adding a half cubit to each as a base, we have the eighteen cubits mentioned in Kings. Or it may be that the round number of eighteen is used instead of seventeen and a-half. Josephus says, as we have quoted above, that the pillars were eighteen cubits in height. This view of the case is sustained by the language used in the two passages; in Kings it is in the singular, the height of each column, but in Chronicles it is in the plural, *pillars*. Again, in 2d Kings xxv. 17, we find "The height of the one pillar was eighteen cubits, and like unto these had the second pillar." The total height of each pillar, including the chapter, was forty feet.

The Hebrew Rabbins affirmed that "these pillars were hollow and contained the plans and patterns or models of the different members of the building, which were considered as the seeds or germs of the structure. The

names of the pillars signified potency and perpetuity ; the pomegranates on their capitals or chapters were symbols of generation." Hence they have been esteemed of Phallic reference.

Various speculations have been indulged in relative to the cause of the erection of these pillars and their symbolism.

That they were placed by King Solomon at the eastern porch in commemoration of that mighty east wind by which the waters of the Red Sea were divided.

That they were placed eastward of the temple as a memorial to the Children of Israel of the miraculous pillars of fire and cloud, which had two wonderful effects—the fire to give light to the Israelites during their escape from their Egyptian bondage, and the cloud proved darkness to Pharaoh and his followers when they attempted to overtake them.

But why should King Solomon erect *two* pillars to represent *one* ?

The equinoctial points are called pillars, because the great semicircle or upper hemisphere seems to rest upon them. Those who assign to Masonry an astronomical origin say the two pillars represent the two imaginary columns supposed to be placed at the equinoxes to support the heavens.

Whatever may have been the object in the erection of these pillars, Solomon copied from the more ancient style ; as the antiquities found in all parts of the world prove that it was the custom of the ancients to erect pillars at the entrance to the porch of their temples, and that they were generally in pairs, one on each side.

Thus the Temple of Luxor in Thebes has a grand entrance through a magnificent propylon or gateway, two

hundred feet in front and fifty-seven feet high above the present level of the soil. Before the gateway stand the two most perfect obelisks that exist, each about eighty feet high. This temple is supposed to have been erected more than five thousand years ago.

In primitive times pillars were erected for the purpose of perpetuating remarkable events, and as monuments of gratitude to Divine Providence for favors conferred or for dangers avoided.

An old Phœnician tradition which has survived the Flood says, "Hypsuranius inhabited Tyre. He invented huts, constructed of reeds and rushes and the papyrus, and he fell into enmity with his brother Usous, who was the inventor of clothing for the body, which he made from the skins of the wild beasts which he could catch. And when there were violent storms of rain and wind the trees about Tyre, being rubbed against each other, took fire, and all the forest in the neighborhood was consumed. And Usous, having taken a tree and broken off its boughs, was the first who dared to venture on the sea. And he consecrated *two pillars* to fire and wind and worshiped them, and poured out upon them the blood of the wild beasts he took in hunting. And when these men were dead, those that remained consecrated to them rods and worshiped the pillars, and held anniversary feasts in honor of them.

Osiris set up pillars in commemoration of his conquests, on which were hieroglyphical inscriptions importing the degree of resistance made by the inhabitants of those countries which he subdued. The ancient kings of Egypt followed this example, and usually engraved records of their conquests, power and magnificence on obelisks or pillars. Sesostris, in his military progress

through the nations he had vanquished, erected pillars, on which hieroglyphical inscriptions were engraven, accompanied by certain emblematical devices expressive of the bravery or pusillanimity of the conquered people. Semiramis is said to have erected an obelisk one hundred and twenty-five feet high.

“The most ancient way,” says Stillingfleet, “of preserving any monuments of learning in those elder times, was by inscriptions on pillars, especially among the Egyptians, as is evident from the several testimonies of Galen, Proclus, Iamblichus, and the author of the book called ‘*Sapientia secundum Egyptios*,’ adjoined to Aristotle, who all concur in this: that whatever laudable invention they had among them, it was inscribed on some pillars, and those preserved in their temples, which were instead of libraries to them.” Homer says, “They had also pillars or obelisks on every side, on which was delineated the whole of their knowledge.” Eusebius says that “the Greeks received their knowledge from the Atlantians, who left it in that country engraven on pillars and obelisks.”

Sacred Scriptures inform us of the same custom both in the patriarchal age and under the theocracy.

Jacob erected a pillar at Bethel and at Galeed, Joshua at Gilgal, Samuel at Mizpeh and Shen. Numerous other instances could be cited to prove that the custom of erecting commemorative pillars was practiced by every nation in the world. In this country we have the monument of “Bunker Hill,” the obelisk at Washington, the monument in Baltimore, etc., etc.

Solomon adopted this custom in erecting his pillars at the entrance to the porch of the temple, which he designed should be a memorial to the Israelites as they

entered the holy place, to warm their minds with confidence and faith by this record of the promises made by the Lord unto his father David, and which were repeated unto him in a vision, in which the voice of God proclaimed (1st Kings ix. 5), "I will establish the throne of thy kingdom upon Israel for ever."

Before leaving the subject of pillars we must notice the tradition of the two erected by Enoch ; not only because of the possible fact that the two pillars of Solomon were erected to commemorate those of Enoch, but for the important bearing they had on a discovery that was made about the time of the commencement of the building of the second temple at Jerusalem.

It has been heretofore remarked on page 101 that the Hebrew Rabbins affirmed that the pillars at the entrance to the porch of the temple contained the plans, models, etc., of the same. Masonic tradition says that such matters were therein placed to prevent their destruction by *inundations* or *conflagration*.

Moses' account of Enoch, although brief, is yet more full than that given by him of the other patriarchs. We are informed of Adam, Seth, and their lineal descendants for six generations, without learning more than that the individual was born, had children and died at a given age. No single remark breaks the monotony of the detail. We are told nothing of their character, intellect, pursuits or prowess, but when the name of Enoch is written this rigid rule gives way, and a few expressive terms convey to the mind the most exalted ideas of his character : "Enoch walked with God : and he was not ; for God took him."

With the exception of Noah, and possibly Adam, no one of the antediluvians has been the subject of so many

or so widely disseminated traditions as Enoch. Born in the year of the World 622, he lived three hundred and sixty-five years, and was translated; which occurrence took place, according to ancient monuments existing in the East in the time of Entyehius, Patriarch of Alexandria, on Saturday after sunset, the 3d of Tisri, or 30th September.

Among the numerous traditions are: That he was the first who invented books and different sorts of writing, and that the alphabet was communicated to him by the angel Gabriel, and that he was favored with no less than thirty books of Divine revelation, and was the first who wrote with a *pen*. That he taught the sons of men the art of building cities, and enacted some admirable laws; that in his days one hundred and eighty cities were built—that which was the least was Edessa. That he pointed out to the sons of men that they should worship God, by fasting, prayer, alms, votive offerings and tithes; and reprobated drunkenness. That he discovered the knowledge of the zodiac, and the course of the planets; that he discovered, or made many improvements in the science of astronomy, and was acquainted with the grand period of six hundred years, at the expiration of which the sun and moon return to the precise situation they occupied at the beginning of it. That he was the first that took up arms in the cause of God and religion; for that having been sent to preach unto and reclaim the wicked posterity of Cain, when they refused to hearken unto him he made war upon them, and carried off their wives and children into slavery. That the Arch-angel Uriel, who presided over the stars, revealed to him the nature of the month and the tropical year. That he inherited the books of Seth and ark of Adam, and that he lived by dint of his own labor, *and was a tailor!*

His name, in the Hebrew language, **הֵנוֹךְ** *Enoch*, signifies to *initiate and to instruct*, and seems intended to express the fact that he was the first to give a decisive character to the rites of initiation, and to add to the practice of divine worship the study and application of human science. The cabalistic book of Raziel says that he received the divine mysteries from Adam, through the direct line of the preceding patriarchs.

The era of Enoch, or seventh generation of man appears to have been the Augustian age of the antediluvian world. Indian traditions unite with those preserved in the most authentic manner in Chaldea to attest the truth of the opinions prevalent among the Children of Israel, that Enoch was remarkable for his astronomical knowledge. And not only this, but architecture and jurisprudence, mathematics and natural history had reached such a pitch of excellence, that Berosus, with Babel records under his eye, and living in no dark age, asserts, "From that time nothing material has been added by way of improvement." In addition to these scientific attainments, corresponding literary efforts were put forth. Josephus and Berosus both testify that history was studiously cultivated, records and annals diligently compiled, and the teaching of science and philosophy carefully preserved.

We have the authority of St. Jude that Enoch was a prophet, and foretold the destruction of the world by fire and the future judgment, to be followed by an eternal state of happiness or misery. In process of time the wickedness of the world became so overwhelming that even the posterity of Seth did not escape the infection. By intermarriages with the apostate race of Cain, they shared in the universal infatuation, and became obnoxious to the Divine wrath.

It was then, according to the legend that has come to us, partly in the Rabbinical writings and partly by masonic tradition, that Enoch, disgusted with the wickedness that surrounded him, and appalled at the thought of its inevitable consequences, and that notwithstanding his oft repeated exhortations to them to turn from their unrighteous ways and imitate the purity of their fathers ; yet the fascinations of pleasure had so intoxicated their senses that the sober admonitions of reason and duty were not regarded. It was then that Enoch called a special assembly of Masons in whom he could confide, and in the presence of Adam, Seth, Jared his father and Methuselah his son, he enumerated the accumulating wickedness of man, and the enormous evils which were desolating the earth, and implored their advice and assistance in stemming the torrent of impiety which threatened universal corruption. It was here that Adam communicated that terrible prophecy, that all mankind, except a few just persons, should so far swerve from their allegiance to God as to cause the destruction of all created things, either by water or fire.

From this information Enoch, becoming seriously anxious for the preservation of the sacred mysteries committed to his charge, retired to the solitude and secrecy of Mount Moriah and devoted himself to prayer and pious contemplation. Here on this holy mount, then first consecrated as a patriarchal hermitage, and afterward to be made still more holy by the sacrifices of Abraham, of David and of Solomon, it is that we are informed the Shekinah or sacred presence appeared to him, and gave him those instructions which were to preserve the wisdom of the antediluvians to their posterity, when the world, with the exception of one family, should be destroyed.

He dreamed that the Deity appeared to him in visible shape, and said to him, "Enoch, thou hast longed to know my true name. Arise and follow me, and thou shalt learn it." Then it seemed to Enoch that he was taken up and in an instant transported to a mountain, whose summit was hid among the clouds and seemed to reach the stars, and there he saw upon the clouds, in letters of brilliant light, the awful and mysterious name, יהוה, whose pronounciation was then whispered in his ear and he prohibited from uttering it to any man. Instantly he seemed to be transported from the mountain, and to descend perpendicularly into the earth, passing through nine subterranean apartments, one below the other, and each roofed with arches ; in the ninth or lowest of which he saw, upon a triangular plate of gold enchased with gems and precious stones, surrounded by brilliant rays of light and lying on a pedestal of white marble, the same Ineffable Name which he had seen upon the mountain. Overpowered by the intensity of his feelings he awoke.

Enoch accepted this vision as an inspiration indicating the means by which the sacred mysteries should be preserved to those who should repeople the earth. With the assistance of Jared and Methuselah, who were not acquainted with his motives or object, he excavated a vault of nine apartments in Mount Calvary to the perpendicular depth of eighty-one feet.

These apartments were situated one above the other, each was roofed with an arch supported by a pair of pillars as he had seen them in his vision, the lowest or ninth being hewn out of the solid rock. In the crown of each arch he left a narrow aperture, closed with a peculiar shaped stone, each of which was furnished with a ring of

iron, that it might be more conveniently raised when necessary.

He then made a plate of gold in the form of an equilateral triangle, each of whose sides was eighteen inches, which he enriched with precious stones and encrusted it on a cube of agate. On this plate he engraved the Ineffable Name which he had seen in his vision ; and then alone, in silence and solitude, he descended through the nine portals into the lowest apartment and placed this invaluable treasure upon a pedestal of white alabaster. The pedestal was triangular and hollow, and into it, from a crevice in the rock, flowed a stream of inflammable air, that burned continually with a brilliant light, until after it was discovered in the reign of Solomon. He then closed up the covering, the aperture and the stone that closed it, and the great ring of iron used to raise the stone, with the granite pavement of the temple which he erected over the upper apartment. The deposit of this sacred treasure was not intrusted to any human being, that the secrets might there remain in perfect security amid the anticipated destruction of mankind.

Then, fearing that all knowledge of the arts and sciences would be lost in the destruction of man as foretold by Adam, he built two great columns or pillars upon a high mountain. Not knowing by what means the destruction of all mankind was to be effected, whether by fire or water, he built one of brass to resist water and one of granite to resist fire. Masonic readers may here find the origin of the ritualistic phrase, "to prevent their destruction by *conflagrations* or *inundations*."

Upon the granite column he engraved, in the hieroglyphics which Misraim afterward carried into Egypt, a description of the subterranean apartments and of the

treasure there deposited, and on that of brass the rudiments of all the arts and sciences then known and the great truths familiar to the antediluvian Masons.

The granite column was overturned and swept away and worn to a shapeless mass by the great Deluge, and the characters upon it wholly obliterated ; but that of brass, by God's providence, stood firm, and was afterward found by Noah, who sought in vain for that of granite, the purport of the inscription upon which he knew from Methuselah, his grandfather, but not the place of the temple or the subterranean apartments, to which he knew that inscription would have guided him.

Josephus gives an account of these pillars and ascribes them to the children of Seth, which does not contradict the foregoing tradition, as Enoch was one of those children. The account given by Josephus is as follows : " Now this Seth, when he was brought up and came to those years in which he could discern what was good, he became a virtuous man, and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions and in a happy condition, without any misfortunes falling upon them till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by force of *fire* and at another by the violence and quantity of *water*, they made two pillars, the one of brick, the other of stone ; they *inscribed* their discoveries on them both, that in case the pillar of brick should be destroyed by

the flood the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day.”

CHAPTER VI.

FELLOW CRAFT—CONTINUED.

PORCH of the Temple—Tradition of the Ascent to the Middle Chamber—Ternary Illustrations—The Number Three venerated by all Antiquity—An Explication of the Triangle—Veneration for the Number Three originated from a Tradition of the Trinity—The Number Five—The Number Seven—Illustrations from the Scriptures—Eastern Tradition—Veneration for the Number Seven—Seven Liberal Arts and Sciences—Knowledge among the Ancients—Originally Taught by God—Traditions—Opinions of Ancient Writers—Traditions of Writing before the Flood—All concurring that Adam possessed the Art—Astronomy known to the Ancients—Astronomical Tables constructed within a Century after the Deluge—Egyptian Traditions that the Science of Astronomy was cultivated by Vulcan (Tubal Cain)—Hebrew Tradition ascribing its Invention to Seth—Traditions of Abraham—Origin of Astrology and Sabaism—Tradition relative to the Making of the Zodiac—Music practiced by Jubal—Chinese Traditions—Harp—Man was Created with all the Knowledge a Finite Mind was capable of containing—Symbol of Plenty—Traditions of Jephthah—Ephraimites—Shibboleth, Meaning of the Word—Letter G—Origin—Symbolism—Valley of Jehoshaphat—Explication—Tradition.

THE porch of King Solomon's Temple was twenty cubits long and ten broad, making a double or oblong square. This was called by the Jews *holy*, because it was the most perfect of all quadrangular figures except the square, which was called *most holy*. And thus comes Masonic Lodges to be called holy, from their shape—an *oblong square* or parallelogram.

Masonic tradition tells us that the ascent from the porch or ground floor of the temple to the middle chamber was made by fifteen steps, divided into unequal courses. But we have no historical evidence that the stairs were of the construction, or that the chamber was

used for the purpose indicated in the mythical narrative as it is set forth in the ritual of the second degree. The legend is a historical myth, in which the mystic number of the steps, the process of passing to the chamber and the wages there received, are inventions added to or engrafted on the fundamental history contained in the sixth chapter of Kings, to inculcate important symbolic instruction relative to the principles of the order. These lessons, it is true, might have been inculcated in a dry, didactic form, but the allegorical and mythical method adopted tends to make a stronger and deeper impression on the mind, and at the same time serves more closely to connect the institution of Masonry with Solomon's Temple.

The analogy between the two is most strikingly illustrated by the triad references which are common to both. The construction of the temple service embraced a multiplicity of ternary allusions, which could only have originated in Divine revelations that had been communicated to man in the infancy of the world. In the system of Freemasonry the same process has been observed, and perhaps with the same symbolic reference in its original inception.

A few of the ternary allusions in use among Masons will be noticed as illustrations.

There were three places where the materials for the temple were prepared: the quarry, forest and plain. There are three qualifications of a candidate: birth, morals and age. There are three questions propounded to which an affirmative is required before initiation, and admission is only gained by the same alarm. There are three moral duties, viz., to God, our neighbor and ourselves. There are three lessons taught: secrecy, morality

and good-fellowship. There are three qualifications of servitude: freedom, fervency and zeal—symbolized by chalk, charcoal and clay. There are three theological virtues: faith, hope and charity. Three greater and three lesser lights; three movable and three immovable jewels; three articles of furniture; three ornaments; three principal officers, and three symbolic degrees; three decorations to the pillars to the porch of the temple, emblematical of peace, unity and plenty.

On Mount Moriah, where the three great offerings were made, viz., by Abraham, David and Solomon, three temples were successively constructed. The first by Solomon and the two Hiram; the second was erected under the superintendence of Joshua, Zerubbabel and Haggai, who filled the three great offices of priest, king and scribe or prophet; the third by Herod, Hillel and Shammai. The length of Solomon's Temple was three times its breadth; it contained three courts, and the body of the temple consisted of three parts: the portico, the sanctuary and the most holy place. There were three curtains, each of three colors; three orders of priests, and three keepers of the door. The golden candlestick had three branches on each side, and there were three stones in each row of the high priest's breastplate. The oxen which supported the molten sea were arranged in threes, each triad looking toward one of the cardinal points, and the vessel was made of sufficient capacity to contain three thousand baths. To this holy place the Children of Israel were commanded to assemble three times a year at the three grand festivals: the Feast of the Passover, of Pentecost and of Tabernacles.

We find these allusions running all through the Hebrew history, both before and after the erection of

the Temple of Solomon. Moses appointed by divine authority six cities of refuge, three on each side of the River Jordan; forbade the people to use the fruit of their newly planted trees till after they were three years old; made three witnesses necessary to establish a fact by which the life or property of any individual was brought in question. Elijah raised the widow's son by stretching himself upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, and others only three days. And their sacred writings had three grand divisions: the Law, the Prophets and the Psalms.

The number three as a mystical number entered into all of the systems of the ancient mysteries, and was universally applied to the Deity, as the equilateral triangle was his universal symbol and conveyed the idea of the trinity of the Godhead.

The ternary is the first of the unequal numbers. The triad, mysterious number, which plays so great a part in the traditions of Asia, the philosophy of Plato, the mysteries of all ages, an image of the Supreme Being, includes in itself the properties of the two first numbers. It was to the philosophers the most excellent and favorite number, a mysterious type, revered by all antiquity and consecrated in the mysteries; wherefore there are but three essential degrees among Masons, who venerate in the triangle the most august mystery—that of the Sacred Triad, object of their homage and study.

In geometry a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form by their junction the TRIANGLE, or the first figure regularly per-

fect, and this is why it has served and still serves to characterize the Eternal, who, infinitely perfect in his nature, is, as Universal Creator, the first Being and consequently the first Perfection.

The first side of the triangle offered to the study of the Apprentice is the mineral kingdom, symbolized by the first artificer in metals.

The second side, the subject of the meditations of the Fellow Craft, is the vegetable kingdom, symbolized by an ear of corn.

The third side, the study whereof is devoted to the animal kingdom, completes the instruction of the Master, and is symbolized by son of putrefaction.

Among the Greeks, the Persians, the Hindus and the Scandinavians, the name of Deity consisted of three letters, and on the upright tablet of the king which was discovered at Nimroud, no less than five of the thirteen names of the great gods consisted of three letters each.

The question naturally arises, How are we to account for the universal use and application of this remarkable number? We find it before the Deluge and in all the mysteries and religious systems practiced in Europe, Asia, Africa, America and the Isles of the Sea. Having been venerated in the earliest ages of the world, it must have proceeded from the Creator himself.

It is a fair deduction that the universal veneration for the number three originated from a tradition of the Holy Trinity revealed to Adam, and propagated by his descendants through the antediluvian world. Known consequently to Noah and his family, this doctrine would spread with every migration of their posterity, and as it certainly formed a part of that original system which is now termed Masonry, so it was introduced into every

perversion of that system, until the doctrine of the Divine Triad was universally disseminated in every nation, and was admitted by every people in the world. In successive ages the true purport became lost or misunderstood, but the principle remained.

In the symbolism of numbers *American* Masons regard the number five as alluding to the five orders in architecture and the five human senses.

The Druids assigned to man seven senses. Thus Taliesin says : " Of the seven faculties, one is what I know by instinct ; with the second, I touch ; with the third, I call ; with the fourth, I taste ; with the fifth, I see ; with the sixth, I hear ; with the seventh, I smell."

The ancients represented the world by the number five, and assigned as a reason that it represented earth, water, air, fire, and ether or spirit. Under another aspect it was the emblem of marriage, because it was composed of two, the first equal number, and of three, the first unequal number. Wherefore Juno, the goddess of marriage, had for her hieroglyphic the number five. The triple triangle, a figure of five lines uniting in five points, was, among the Pythagorians, an emblem of health.

No number has ever been so universally in repute as the septenary. The notion that some peculiar sanctity was attached to it began to be entertained at a very early period of the world's history, and the veneration for it has been transmitted through all nations to the present day.

Noah received seven days' notice of the Deluge ; he selected of clean beasts and fowls by sevens ; the ark rested in the seventh month, and the doves were sent out seven days apart. The destruction of Jericho was miraculously effected by the use of the same number ; for seven priests

bearing seven rams' horns for trumpets, were directed by the Almighty to compass the city seven days, and on the seventh to proceed around it seven times. Solomon was seven years in building the temple ; it was dedicated in the seventh month, and the public festivities lasted seven days.

The Apocalypse contains seven synchronisms, which were preceded by a succession of woes addressed to seven churches, recorded in a book with seven seals, denounced by seven angels to the sound of seven trumpets, and revealed by seven thunders or oracular voices. The wrath of God against the idolatrous world is let loose by seven angels, having seven plagues inclosed in seven golden vials.

The foregoing are but a few illustrations of the use of the number seven found in the holy writings. We find this same number permeating the mysteries in all ages : The seven Cabiri of the Phœnicians ; the seven Brahmadas of the Hindus ; the seven altars, and the ladder of seven steps of the Persians ; the seven Amaschaspands of the Parsees ; the seven persons who returned from Caer Sidi of the Scandinavians, etc.

The ancients record seven planets, seven metals, seven precious stones, seven prismatic colors, seven virtues, etc. There is a tradition common among both the Hebrews and the Mahommedans that the body of Adam was made of seven handfuls of mold taken from the seven stages of the earth.

An Eastern romance introduces the monstrous bird or griffin, Simurgh, as saying : " That she had lived to see the earth seven times filled with creatures, and seven times reduced to a perfect void ; that the age of Adam would last seven thousand years, when the present race

of men would be extinguished and their place supplied by creatures of another form and more perfect nature, with whom the world would end ; and that she had seen twelve periods, each of seven thousand years."

The Mussulmans reckon seven worlds, seven climates, seven seas, seven holy temples, seven heavens, and as many hells.

Public sacrifices were considered more efficacious when offered to the number of seven. As the sacrifices of the children of Israel were conducted on the septenary principle, so were those of the Hindus, the Moabites, the Hermesians, the Sabeans, the Chinese, the ancient Mexicans, etc.

Such universal use of the number seven must have had some great primitive starting point, which could only have been the institution of the Sabbath or the *salvation by the ark of Noah*.

The Israelites regarded the number seven as a sacred number. The Pythagorians styled it the perfect number. They considered it worthy of the greatest veneration, and proper for religious services. Being perfect, they affirmed that it caused all creatures to live which were born in the seventh month. The veneration for this number still remains ; even in this country it is vulgarly believed that the seventh son of a seventh son will be intuitively qualified to practice medicine. A writer of 1660 says : " It is manifest by experience, that the seventh male child, by just order (never a girl or wench being born between), doth heal only with touching (through a natural gift) the king's evil, which is a special gift of God."

Among the Cabalists the septenary number denoted universality, and the cypher seven among the Egyptians

symbolized life. Masons are instructed that the number seven alludes to the seven liberal arts and sciences.

A record, which is preserved in the Bodleian Library, and was written about the latter end of the fifteenth century, thus particularizes the arts invented by Masons :

“ *Quest.* Whatte artes haveth the Maconnes techedde mankynde ?

“ *Answ.* The artes agricultura, architectura, astronomia, geometri, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

“ *Quest.* How commethe Maconnes more techers than odher menne ?

“ *Answ.* The hemselve haveth alleine in arte of fyndyngge newe artes, whyche art the ffyrste Maconnes receaved from Godde ; by the whyche they fyndethe whatte artes hem plesethe, and the treu way of techyngge the same. Whatte odher menne doethe ffynde out ys, onelyche bey chaunce.”

In an old masonic MS. the origin of the seven liberal arts and sciences was attributed to Euclid ; the idea must have grown out of the tradition that Euclid was the discoverer of geometry :

“ He (Euclid) commensed yn the syens seven ;
 Gramatica ys the furste syens y-wysse,
 Dialectica the secunde so have y-blysse,
 Rethorica the thyrdde, withoute nay,
 Musica ys the fourthe, as y you say,
 Astromia ys the v., by my snowte,
 Arsmetica the vi., withoute dowte,
 Gemetria the seventhe maketh an ende.”

From the two preceding extracts it is evident that the Masonry of the fifteenth century (as it does at this day) inculcated the study of the liberal arts and sciences.

As the plan of this work is to connect that which is now known as Freemasonry with antiquity, by illustrations of the coincidences in the use of symbols, ceremonies and dogmas, it will be legitimate to advert to the ancient knowledge of the arts and sciences.

It is difficult to conceive of a state of society in which arts could be cultivated and yet science remain unknown. Seldom does one branch of knowledge prosper and flourish alone; the cultivation which gives existence to one promotes the other. Science generally accompanies literature. It is a settled point, that before the Deluge the arts were practiced; this implies some acquaintance with science. Not only were dwellings erected but cities also were built. Metallurgy was understood and practiced; music was known, and musical instruments were manufactured; agricultural operations were carried on; and, what appears in itself to be decisive, the ark was built, and we have not the slightest intimation of any supernatural aid having been given in its construction. The size and form were specified, and Noah was then left to carry out the plan by the use of natural means.

Our attention will be first directed to literature. The savage never improves until he comes in contact with civilized man. Left to himself, his race is always sinking to deeper degradation and final extinction. This is probably a rule without exception. The traditions of all savages are, on this point, in accordance with the Bible. They tell of past days of greatness and prosperity, evidently meaning civilization. The savage state, then, is not one of nature, but of degradation, and it is in modern, rather than in ancient times that this deplorable consequence of the sin that is in man is to be looked for. The whole history of man since the Creation has likewise

taught us, that, ignorant of the art of writing, he would soon become a savage ; for we are not aware that a race of human beings, entitled to be called civilized, ever existed who were without it ; and this consideration certainly renders it probable, that in this art, as in the use of language, man in his primitive state was taught of God.

The Grecian historians say that alphabetical characters were brought into their country by Cadmus, who is supposed to have lived B. C. 1493, and that he came from either Phœnicia or Egypt. The best authorities concur in ascribing the introduction of letters into Egypt to Thoth or Theut, the Hermes of Greek, and the Mercury of Latin, mythology.

Diodorus Siculus informs us that the Thoth to whom the Egyptians attributed the invention of letters was a sacred scribe to Osiris, king of Egypt, who is said to have been the son of Jupiter. Of Osiris he says : " Above all others he most honored Hermes, one of an admirable ingenuity and quick invention in finding out what might be useful to mankind. He found out letters." Sanchoniatho the Phœnician, whose writings are the oldest of any that have come down to our time, with the exception of the Holy Scriptures, says : " From Misor (Missaim) descended Taautus, who first invented the writing of the first letters : him the Egyptians called Thoaz, the Alexandrians Thyoth, and the Greeks Hermes." We here trace a knowledge of letters up to within two generations of the Deluge. Chaldea was first peopled after the Flood, and to that country we should look for traditional references to an early literature. Josephus informs us that Abraham carried a knowledge of arithmetic and astronomy into Egypt. Berosus, a Babylonian

historian, a priest of Belus, and who had access to all the Chaldean records, in his account of the period before the Flood, says "that then letters and sciences, and arts of every kind were taught." Pliny confirms this statement by declaring, "As for letters, I am of opinion they were in Assyria from the beginning."

The Hebrew commentators on Genesis say: "Our rabbins assert that Adam, our father of blessed memory, composed a book of precepts which were delivered to him by God in Paradise." And Josephus says "that the births and deaths of illustrious men [referring to the patriarchs from Adam to Noah] were noted down at the time with great accuracy." It is hence apparent that the Greeks, Egyptians, Phœnicians, Chaldees and Hebrews unite in ascribing the use of letters to the very earliest period of their respective histories. The traditions of many nations have come down to us sustaining the fact that a knowledge of writing was communicated to Adam.

A Hindu tradition says that "a knowledge of letters was communicated by Divine revelation." An Egyptian tradition says "that their god Anubis wrote annals before the Flood."

The Chinese have traditions that the earliest race of the nation, at a time beyond all authentic history, were acquainted with political institutions, taught all the arts of life, and even wrote books. Suidas, a Greek lexicographer asserts that "Adam was the author of arts and letters." Strabo attributes to the earliest inhabitants of Spain the possession of written records, the date of which was antecedent to the Deluge. The Mahommedans have a tradition that Adam composed poetry—some specimens they pretend to have preserved; and that twenty-nine

books of revelation were made to Seth, and thirty books to Enoch.

The Persians have traditions of the existence of books in the earliest ages. "The first monarch of Iran, and of the whole earth, was Mahabad; he received from the Creator and promulgated among men a sacred book in a heavenly language." This Mahabad was in the estimation of the ancient Persians, "the person left at the end of the last great cycle, and consequently the father of this present world. He and his wife, having survived the former cycle, were blest with a numerous progeny. To improve their condition he planted gardens, invented ornaments and forged weapons." The ancient mythology of India contains similar traditions. "In the days of Buddha Guatama (Noah), when the earth poured forth an inundation of waters, to assist him against the Assurs, or impenitent antediluvians, five Holy Scriptures descended from above, which confer powers of knowledge and retrospection." Again, in the first Avator of Vishnu, we are told that the Divine ordinances which flowed from the lips of Bramah were stolen by the demon Hayagriva, while he slumbered at the close of a prior world. For the purpose of recovering them, Vishnu became incarnate in the form of a fish. Under that form he preserved Menu in an ark, while the whole world was inundated by a deluge; and when the waters retired, he slew the demon and recovered the holy books from the bottom of the sea.

The Chaldean records preserved by Berosus says, that before the Flood "Oannes wrote concerning the generation of mankind and their civil polity. In his time happened a great deluge. The deity Cronus appeared to him in a vision and warned him that upon the fifteenth

day of the month Daesius there would be a flood by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure and conclusion of all things, and to bury it in the City of the Sun, at Sippara." The account further states that after the Flood "the writings were sought for and found at Sippara, and ordered to be made known to all mankind."

A Mahommedan tradition says "that Abraham found among the Sabians the long lost chest of Adam, which contained the book of that patriarch, and likewise those of Seth and Edris or Enoch."

Here we find learned Chaldean, Phœnician, Egyptian, Greek, Hebrew and Samaritan authors concurring with traditions that letters were known to Adam, and were handed down to posterity through his sons.

Some may be disposed to esteem these traditions very lightly on account of the fabulous matter with which they are mixed up. This is in reality no objection to the tradition itself. We find numerous references to the Creation and the Deluge associated with a mass of mythology and fable, which present to the eye of a careless observer nothing but a jargon of absurdities, yet, the persons who wrote these must have had an idea of both these great events. So of the traditions respecting early written books; the persons who transmitted these to us, however mistaken in points of detail, must themselves have believed in the leading facts. These being so widely disseminated is another strong argument to sustain the theory that Adam had a knowledge of writing.

A knowledge of arithmetic and geometry is absolutely necessary to the cultivation of the science of astronomy, and as so much space has been devoted to writing, and

inferentially to grammar, rhetoric and logic, our observations will now be principally confined to astronomy, as illustrating the ancient knowledge of that science, and also of arithmetic and geometry.

In the oldest existing empire in the world, China, we find notices of astronomical science in their earliest history. The Emperor Fohi began his reign B. C. 2953, or, according to the Septuagint chronology, about two hundred years after the Deluge. He, so says the Chinese sacred book "Chou-King," constructed astronomical tables, assigned a figure to the heavenly bodies and taught the science of their motion. The solstitial and equinoctial points were then discovered, and the actual period of the year, consisting of three hundred and sixty-five days, six hours, with the bissextile, as well as the lunar periods, reconciled to the motion of the sun, were recorded.

The Persians, in the earliest period of their history, were acquainted with astronomy. Jemsheed, who reigned B. C. 2110, is said to have introduced the solar year and to have caused the first day of it, when the sun enters Aries, to be celebrated by a splendid festival. We further learn from the Persian books that there were formerly four bright stars which pointed out the four cardinal points of the heavens; and it is a very remarkable circumstance, in which chance could have no share, that B. C. 3102 the stars Aldebaran and Antares were situated exactly in the two equinoctial points, while Regulus and the Southern Fish were placed in the two solstices. These observations prove that the Persians had a knowledge of astronomy, and recorded their observations within a century of the Deluge.

The astronomical tables of India prove that this science was understood at as early a period in the world's

history in India as in Persia. The tables of Tirvalore, which were brought to Europe in A. D. 1687, contain the records of observations which coincide with B. C. 3102. Their accuracy, as proved by the calculations of several eminent astronomers, confirms the claim of these tables to the era named.

Alexander the Great subdued Babylon B. C. 331. The priests of Belus then exhibited to him tables containing the observations of the Chaldean astronomers for a period of nineteen hundred and three years previous to that time. The Chaldees were acquainted with the period of six hundred years, and they calculated the return of comets, and possessed a rich fund of astronomical knowledge which could only be obtained at an era in which this sublime science had been previously cultivated and improved by a long-continued series of effort and observation. That the ancient Egyptians were acquainted with astronomy cannot be doubted, when it is considered that they were the instructors of Greece, and indeed of all Europe, in this and other sciences. They appear to have had traditions of the existence of this science extending back to the time of Vulcan, who, in all probability, is the same with Tubal-Cain; and they believe that it was cultivated among them by Thoth, the grandson of Ham.

The Hebrews entertained similar views of the acquaintance of their ancestors with astronomy. Josephus assures us that the children of Seth "were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order," and they took care to record their discoveries that they might not be lost to posterity.

A masonic MS. written in the tenth century and de-

posited in the British Museum, contains a tradition that Abraham taught the Egyptians the seven liberal arts and sciences.

Eupolemus says, that "in the tenth generation (after the Flood), in the city of Camarina of Babylonia, which some call the city of Uric and which signifies a city of the Chaldees, the thirteenth in descent, lived Abraham, of a noble race and superior to all others in wisdom, of whom they related that he was the inventor of astrology and Chaldean magic ; and that on account of his eminent piety he was esteemed of God. It is further said that, under the directions of God, he removed and lived in Phœnicia, and there taught the Phœnicians the motions of the sun and moon and all other things ; for which reason he was held in great reverence by their king."

Berosus also, speaking of Abraham, says that "after the Deluge, in the tenth generation, was a certain man among the Chaldees renowned for his justice and great exploits, and for his skill in the celestial sciences."

Josephus adds his testimony relative to Abraham's knowledge of astronomy ; he says, "He communicated unto them arithmetic, and delivered unto them the science of astronomy ; for before Abraham came into Egypt they were unacquainted with those parts of learning ; for that science came from the Chaldees into Egypt, and from thence to the Greeks also."

Astronomy, or astrology as the science was termed for many ages, was intimately connected with the religion of the Zabii (Sabians), worshipers of the host of heaven. From the cities of Ur and Babylon, northward to the remotest regions of Caucasus and the Scythian nomades, and southward to the shores of the Erythrian ocean, the nations adored the sun, the moon and the host of heaven.

Such, undoubtedly, was the first deviation from the worship of the true God. We can readily conceive how this was brought about among a people who, imagining themselves taught from heaven, mistook the *sign* for the *cause*.

It is recorded in Genesis, i. 14 : " And God said, Let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days and years." The attention of mankind was thus directed to the movements of the celestial bodies.

The periodical ascension and departure of certain stars, or groups of stars, having been remarked to be the invariable forerunners, and others the never-failing concomitants of the annual changes of the seasons, began, in time, to be regarded as the *cause* instead of the *sign* by which their agricultural, marine and other operations in life were to be regulated. These movements soon became associated in their minds with the fates of individuals and empires ; those who pointed out their unerring courses, and formed those highly useful associations of *works* and *days* became the honored interpreters of the secrets of nature, or the will of Heaven ; and thus arose the science of astrology, or astronomy, after the Deluge.

In the absence of instruments wherewith to measure time, the ancients adopted a device both simple and ingenious to divide the zodiac into twelve equal parts. They took a vessel with a small hole in the bottom, and having filled it with water suffered the same to distil, drop by drop, into another vessel set beneath to receive it, beginning at the moment when some star rose and continuing till it rose the next following night when it would have performed one complete revolution in the heavens. The water falling down into the receiver they

divided it into twelve equal parts ; and having twelve other small vessels in readiness, each of them capable of containing one part, they again poured all the water into the upper vessel ; and observing the rising of some star in the zodiac, at the same time suffered the water to drop into one of the small vessels, and as soon as it was full they removed it and set an empty one in its place. Just as each vessel was full they took notice what star of the zodiac rose at that time, and thus continued the process through the year until the twelve vessels were filled.

Thus the zodiac was divided into twelve equal portions corresponding to the twelve months of the year, commencing at the vernal equinox. Each of these portions served as the visible representative or *sign* of the month it appeared in. All those stars in the zodiac which were observed to rise while the first vessel was filling were constellated and included in the first sign and called *Aries*, an animal held in great esteem by the shepherds of Chaldea. All those stars in the zodiac which rose while the second vessel was filling were constellated and included in the second sign, which, for a similar reason, was denominated *Taurus*. The third was called *Gemini*, in allusion to the *twin season* of the flocks. Thus each sign of thirty degrees in the zodiac received a distinctive appellation, which names, in addition to those named, were, *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius* and *Pisces* ; and which names have ever been retained, although the constellations themselves have since left their nominal signs more than thirty degrees behind.

The art of combining sounds agreeable to the ear appears to have been practiced very soon after the Creation.

Moses tells us that Jubal, the son of Lamech and half-brother of Tubal-Cain, was "the father of all such as handle the harp and organ."

The Chinese traditions ascribe the discovery of music to Eve. They say the instruments *seng* and *hoang* served her to communicate with the eight winds. That by means of the *konene*, or double flute, she united all sounds into one; that she had a guitar of five strings which she called *se*; that she made another of fifty strings whose sound was so affecting that it could not be borne, wherefore she reduced the strings to twenty-five, to diminish their force.

The harp of the present age is the same in shape and general make as that used by the Egyptians four thousand or more years ago. The discoveries in Nimroud prove that the ancient Chaldees had a variety of musical instruments. The savages in Central Africa, in the "Isles of the Sea," the ancient Mexican and Peruvian races, and the Indian tribes of North America, all were found to be in possession of musical instruments when first visited by the white race.

Did God place man upon earth, elevated in the scale of being above the beasts only by his posture and capacity, to *acquire* the arts of civilized life? or, Was he created *with a knowledge* of arts and sciences? are questions which have received the attention of the learned for many ages. It is not proposed to discuss the question in these pages, or to cite arguments *pro* or *con*, but to give the masonic idea.

Nothing can be more explicit than the information which is afforded by that great light in Masonry, the Holy Bible. From it we learn that man was created in the image of God, and although he afterward fell into

sin, nevertheless his character is exhibited as replete with intelligence and distinguished by the constant exercise of superior talent and energy. We suppose that Adam was created a perfect man, not only in his form, but also in the accomplishments of his mind ; for, to imagine that he came from the Divine hand in a state of stupidity and ignorance, would be doubting the goodness of the Creator and the truth of Holy Writ. He had the dominion over every thing upon the earth, and it was referred to himself to give names to the animal creation ; and if we call to mind that God said, " Let us make man in our own image," we cannot but allow that he was wise and endowed with all the knowledge that his finite state was capable of receiving, because making him in his own image could not regard his corporeal but his mental state alone. Such is the idea inculcated by masonic traditions.

The next symbol that claims attention in pursuance of our plan is the emblem of *Plenty*. It is an ear of corn suspended near a *water-fall*. Two reasons are assigned for the introduction of this symbol into Freemasonry. One is, that it was intended to perpetuate the remembrance of the transit over the River Jordan by the armies of Israel when they entered the land of Canaan for the first time, under the command of Joshua. This event, so important in the Jewish history, having taken place at the celebration of the Passover, when the promised land was covered with fields of ripe corn, the " ear" was assumed as an emblem of that " plenty" which gladdened their hearts after a pilgrimage of forty years in the wilderness, where they had been fed with manna only, and eagerly longed for a change of food.

The other relates to a passage in the life of Jephthah,

Judge of Israel. The Ammonites had come to make war against the Israelites with a large army. But the Israelites were without a leader, no man among them seemed possessed of the requisite talents, courage and experience to defeat the large army opposed to them. In this emergency their attention was turned to Jephthah, who was known to be a mighty man of valor. He was of the family of Gilead, but, his mother being a Gentile woman, when he grew up his brethren would not allow him to share their father's inheritance with them, and drove him away. Upon this he appears to have gathered to himself a few lawless young men and retired with them to the land of Job, where he lived in a manner that had given his name great celebrity for deeds of daring and martial prowess. To him, therefore, the elders of Israel sent some of their number, inviting him to return and take upon himself the conduct of the war.

Jephthah refused to comply with their requests except on the condition that his half-brother, Abeliacab, by whose intrigues he was originally banished, was put to death and himself invested with power as the head of his family and tribe. These preliminaries being acceded to and ratified by a solemn appeal to Jehovah, Jephthah assumed the command, and, after an unsuccessful attempt at negotiation with the enemy, he put his army in battle array and in a well-contested fight defeated the Ammonites with great slaughter, captured twenty cities, and delivered his country from all future incursions of this people.

The character of the Ephraimites was that of a turbulent and clamorous people. Jephthah had frequently expostulated with them and tried mild and lenient means to quiet them without avail. They became highly in-

censed because, as they averred, Jephthah had not called upon them to fight, and consequently share in the rich spoils of the Ammonites ; they gathered together a mighty army, crossed the River Jordan and prepared to give Jephthah battle as he was returning home with his victorious army.

The Ephraimites proceeded to expostulate with him in haughty and overbearing language, and threatened to burn and destroy his house by fire. Nor were taunts withheld from the elders of Gilead, whom they represented as being fugitives and outcasts from Ephraim and Manasseh. Finding peaceful arguments of no avail, Jephthah brought forth the armies of Gilead, and gave the Ephraimites battle in a field of standing corn. After a smart engagement the Ephraimites found themselves unable to cope with Jephthah, and therefore they sounded a retreat and endeavored to provide for their own safety by passing over the fords of Jordan and seeking refuge in their own country.

Jephthah had taken the precaution to station guards at the various fords of the river to intercept their flight and to render permanent the effects of his victory. We are told in the Book of Judges xii. 5, 6 : "And the Gileadites took the passages of Jordan before the Ephraimites : and it was so, that when those Ephraimites which were escaped said, Let me go over ; that the men of Gilead said unto them, Art thou an Ephraimite ? If he said, Nay ; then said they unto him, Say now Shibboleth ; and he said Sibboleth : for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan : and there fell at that time of the Ephraimites forty and two thousand." That test-word was afterward used among the Gileadites to distinguish

friend from foe, in the dark as in the light. The word chosen by the Gileadites, meaning a stream of waters, being the object immediately before them, was well calculated to put the Ephraimites off their guard ; other words might have been selected which would have presented the same difficulty in pronunciation ; as *shemish*, the sun ; *sheloshah*, three ; *shalshelch*, a chain, etc. ; but the word proposed was *shibboleth*, because of the then present occasion ; the Ephraimites are put to call the stream, that they desired to pass over by the right name, and they could not name it. *Shibboleth* means " ears of corn," in the Eleusinian mysteries.

In the adytum or sanctuary of the Egyptian Temple of Edfou, which is supposed to have been the model of the temple at Jerusalem, was represented the Deity, for whose worship the temple was erected. About the dormer of the middle chamber of Solomon's Temple, in plain view of all who entered, was inscribed the Ineffable Name ; and in the place representing the middle chamber in a Mason's Lodge, an emblem is suspended, to which the attention of the initiate is particularly directed, possessing the same symbolic allusions as in the Temples of Edfou and of Solomon.

Thus the symbol is traced back to a time anterior to that in which Abraham left the land of Ur of the Chaldees and journeyed to Egypt, for the Temple of Edfou was even then an ancient building. The triangle, with a jod in the centre (Δ), was the original symbol ; but during the Dark Ages, when Masonry was in the hands of unlettered men, the explanation of this symbol, as also of some others which have been noticed, was lost or forgotten ; and about the time that the English word God came into use, the letter G was substituted for the Δ ,

and a new explanation given. Masonry had fell into the hands of, and for a long series of years was almost entirely cultivated by, bodies of traveling architects and builders, until it began to be considered an operative association. An acquaintance with geometry is necessary to a thorough knowledge of architecture, and the letter G, being the initial of geometry, was explained as the symbol of that science.

The letter G occupies a prominent position in several of the degrees in the American system ; is found in many of the degrees of the Ancient and Accepted Scottish Rite ; in Adonhiramite Masonry ; and, in fact, in every one of the many systems in which the people of the sixteenth and seventeenth centuries were so prolific in manufacturing. Wherever we find this recondite symbol in any of the masonic rites, it has the same significance—a substitute for the Hebraic *jod*, the initial letter of THE DIVINE NAME, and a monagram that expressed the UNCREATED BEING, principle of all things ; and, inclosed in a triangle, THE UNITY OF GOD. We recognize the same letter G in the Syriac GAD, the Swedish GUD, the German GOTT, and the English GOD—all names of the Deity, and all derived from the Persian GODA, itself derived from the absolute pronoun signifying HIMSELF. The young Fellow Craft is the representative of a student of the sciences, and to him the letter G represents the science of geometry. Its deeper meaning is properly reserved for more advanced degrees.

The surface of the mountain upon which Solomon's Temple was built was very irregular. In order to insure a space sufficiently capacious for the entire structure, and to form a level site for the foundation on the eastern side, a wall was built up from the valley six hundred feet in

height. Josephus says the stones were fifty feet long, twenty-four broad and sixteen thick.

The valley received the various appellations of Kidron, Hinnom, Gehennom and Jehoshaphat.

The temple worship required offerings of animals to be burnt upon the altar. None but such as were perfectly formed and healthy were considered proper to be offered as sacrifices; the throat was first cut across to let out the blood, the breast was next torn open to ascertain if there was any disease or malformation; if so, the animal was rejected as unfit for sacrifice and the carcass thrown into this deep valley. The idolatrous worship of Moloch was performed in this valley, and being thus desecrated and polluted, it was devoted as a receptacle for the filth of the city. The bodies of the dead denied the right of sepulture were thrown here, and to prevent the contamination of the atmosphere, fires were kept continually burning to consume that which the vultures, jackals and other beasts and birds of prey did not devour. The masonic reader may here find a reason for and an appropriateness in the language used in the old covenants, "carried to the Valley of Jehoshaphat."

The Jews and Mahommedans each have a tradition that the last Judgment shall take place in this valley, and the early Christians had the same tradition, probably growing out of the prophecy of Joel iii. 12.

The Valley of Jehoshaphat is remarkable for the peculiar cemeteries which it contains. Like those which are found in such great profusion and of such colossal dimensions on the banks of the Nile, they are here hewn from the solid limestone rock. Near the bridge which crosses the Brook Kidron, is one so large, that some travelers have denominated it a church. It is entered by a descending

flight of fifty marble steps, and contains several shrines or chapels. The builders of these ancient cemeteries are unknown, and no vestiges remain to indicate the time of their construction.

Scarce had our great progenitors transgressed than, conscious of their crime and filled with shame and horror, they endeavored to hide themselves from the presence of that Being who had been hitherto their solace and delight ; but, hearing his awful voice in the garden and unable to bear the splendor of his appearance, in an humble and lowly posture they approached him with fear and trembling, their *left hand elevated* as a shield against the radiant glory of that Presence which sin had made them incapable of enduring.

The Jerusalem Targum records that, during a battle between the Jews and the Amalekites, Moses ascended a mount, and in view of the army elevated his hands, and while in that position the Israelites prevailed, but when from weariness his hands fell the Amalekites prevailed. The Book of Exodus mentions the same miracle, and adds that Aaron and Hurr supported the arms of the great lawgiver until the going down of the sun, and the Amalekites were overthrown. Masons trace in this miracle authority for some of those mysteries peculiar to the Fellow Craft's degree, and an additional confirmation of the Divine origin of their order.



Master Mason.

17. 11. 1917

CHAPTER VII.

MASTER MASON.

INTRODUCTORY — Jebus, Jebusi, Jerusalem the Ancient Salem — Tradition of Abraham and the Jebusites — Traditions of the Thrashing-floor of Araunah — Moses' Prophecy of and Command to Build a Place of Worship — David conceived the Idea of Building a Temple from the Prophecy of Moses — Tradition of the Vision of David — Tradition accounting for the Selection of the Site — David made the Selection — Solomon ascended the Throne — Erection of the Temple Commenced — Times, how Named by the Ancients — Hebrew Years and Months — Hebrews not a Mechanical People — Phœnicians — Sidon — Tyre — A Commercial People — Friendly Intercourse with the Jews — Tradition of the Correspondence between Hiram, King of Tyre, and Solomon — Dionysian Artificers or Dionysiac Masons — Their Legend — Hiram Abif their Chief — He unites the Systems of Operative and Speculative Masonry — Traditions of Hiram Abif — Solomon Indebted to him for Precious Stones — Reformed the Laws of Carthage — Marries Adoniram's Sister — His Wife commits Suicide on his Death — Three Pillars erected to his Memory — Of his Punctuality — Of his Tressel-Board — Commenced and Ended his Labors with Prayer — Of his Obsequies — Solomon's Problem — Hiram, King of Tyre's Letter — Hiram Abif discovers the Problem — His Reward — Forty-seventh Problem ascribed to Pythagoras, really Discovered by Hiram Abif — Stylus — Cabalistic Speculations on the word Hiram — Tradition of the Appointment of a Successor of Hiram Abif.

THE allegory of Freemasonry is the building of the Temple of Solomon at Jerusalem, its principal legend dates at that epoch, the working tools there used furnish many of its symbols, and many of the masonic ceremonies were practiced by the builders of it.

The land of Canaan had been set apart by God for the Children of Israel, and they were commanded to drive out the inhabitants and take possession. It appears that notwithstanding the command, they for some

cause made treaties with several of the nations and permitted them to retain possession of a portion of the territory. Among these were the Jebusites, who inhabited the region about Mount Moriah, and upon which their city of Jebus or Jebusi, afterward called Jerusalem, was situated.

The history of Abraham mentions that Melchizedek, king of Salem, came forth to meet him when he returned from the slaughter of the kings (Gen. xiv. 18), and it has been generally supposed that this *Salem* was the original name of the city of Jerusalem. It is more certain, however, that when the Children of Israel entered Canaan they found the place in the occupation of the Jebusites, a tribe descended from Jebus, a son of Canaan, and the city bore the name of Jebus or Jebusi. It was also known by the names Solyma and Hierosolyma, a term denoting *security*.

The lower city was taken and burned by the children of Judah after the death of Joshua, but the Jebusites had so strongly fortified themselves in the upper part of the city, on Mount Zion, that they maintained themselves in possession of it until the time of David. That monarch, after his seven years' rule over Judah at Hebron, became king of all Israel; besieged Jerusalem, which appears to have been retaken by the Jebusites during the troubles between Saul and David; took it and also the fortress or upper city of Mount Zion, and here established the metropolis of his kingdom. The city now took the name of Jerusalem, a term which denotes *the abode, or the people of peace*.

An old Rabbinical tradition, accounting for the lenity shown the Jebusites in permitting them to retain possession of a part of Mount Moriah, says that "when the

angels were Abraham's guests, the calf he sought out from the herd escaped from him and took refuge in a cave. In following it, he found the cave to be the sepulchre of Adam and Eve. Their bodies were lying on couches, with lamps burning before them, which shed a rich perfume throughout the cave. Abraham was desirous of purchasing this cave, but the Jebusites, aware that the land had been promised to his posterity, withheld their consent unless he would swear that they should never be dispossessed. Abraham took the required oath, which was engraven on two bronze images placed in the fortress, so that they could not be conquered until those images were removed. Thus the Jebusites said to David, 'Except thou take away the blind and the lame thou canst not come in hither,' alluding to these images, which 'have eyes and see not and feet but walk not.' When Joab took possession of the fortress he removed the images."

David appears to have permitted a portion of the Jebusites to remain in the country and to retain possession of the land, for it is related in 2d Samuel xxiv. 18-25, that David, by the command of the Lord through the Prophet Gad, went up to the thrashing-floor of Araunah the Jebusite, and bought it of him for fifty shekels of silver, and there erected an altar and offered burnt-offerings and peace-offerings. The Hebrew traditions say that this was the identical spot where Abraham built the altar on which to offer up his son Isaac. The Cabalists say that this was the spot where Abel was sacrificed and where Adam was born.

Moses had promised the Israelites: "When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety,

then there shall be a place which the Lord your God shall choose to cause his name to dwell there : thither shall ye bring all that I command you. . . . Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest : but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee." (Deut. xii. 11-14.)

What place God was afterward to choose as the seat of his worship, and to which offerings were to be brought, Moses nowhere signified, nor so much as hinted, but left it entirely to a future period to ascertain. And, before the time of David, perhaps no reader of his laws ever thought of Jerusalem ; although in the Mosaic history it appears highly distinguished as the place where the true God had a priest, to whom the Patriarch Abraham presented a tenth part of his spoils.

The prophecy of Moses inspired David with the idea of erecting a temple for the worship of God. Successful in all his wars and reposing in his house of cedar, he thought it unsuitable and derogatory to the divine honor for the Ark of God to rest in a tent. It is very probable that another idea strengthened this desire in the mind of the king. He might naturally have thought the light and temporary structure of the tabernacle suitable to the circumstances of the people while in the wilderness ; but that now, when they had acquired a permanent location, and had obtained wealth and power, so that substantial and ornate dwellings were rising up on every side, the former residence of the seat and centre of their holy religion was altogether unsuitable to their altered condition. But the word of the Lord came unto David, through the Prophet Nathan, denying to him the privi-

lege of building a house unto the name of the Lord, because he had shed blood abundantly and had made great wars, but promising David that a son should be born unto him who should have rest from all his enemies and who should build the house. David makes no mention of having selected a site for the erection of the temple. Tradition says that Jehovah appeared to David in a vision, and commanded that the temple should be erected on the thrashing-floor that he had purchased of Araunah the Jebusite—a spot hallowed by so many sacred occurrences, and which had been more recently rendered memorable for the appearance of the angel of the Lord by whose command the plague was stayed, which was desolating Israel in consequence of David's sin in numbering the people. In this vision David was favored with a revelation of the plan and details of this superb work, that he might behold in imagination the riches and glory of a fabric which should excel every architectural attempt that the world had hitherto beheld.

The following Oriental tradition assigns another reason for the selection of the site. It is quoted here merely as a matter of curiosity.

The site occupied by the Temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children, the other was unmarried; they lived together, however, cultivating in the greatest harmony possible the property they had inherited from their father.

The harvest season had arrived; the two brothers bound up their sheaves, made two equal stacks of them, and left them on the field. During the night the one who was unmarried was struck with an excellent thought: "My brother," said he to himself, "has a wife and children

to support ; it is not just that my share should be as large as his." Upon this he arose and took from his stack several sheaves, which he added to those of his brother ; and this he did with as much secrecy as if he had been committing an evil action, in order that his brotherly action might not be refused.

On the same night the other brother awoke and said to his wife : " My brother lives alone, without a companion ; he has no one to assist him in his labors, nor to reward him for his toils, while God has bestowed on me a wife and children ; it is not right that we should take from our field as much as he, since we have already more than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, by way of compensation and without his knowledge, see his portion of the harvest increasing." The project was approved and immediately put into execution. In the morning each of the brothers went to the field, and were much surprised at seeing the stacks equal.

During several successive nights the same contrivance was repeated on each side ; for, as each kept adding to his brothers' store, the stacks always remained the same. But one night both having stood sentinel to dive into the cause of this miracle, they met, each bearing sheaves mutually destined for the other ; it was thus all elucidated, and they rushed into each others arms, each grateful to heaven for having so good a brother. Now, says the legend, the place where so good an idea had simultaneously occurred to the two brothers, and with so much pertinacity, must have been acceptable to God ; men blessed it, and Solomon chose there to erect the house of the Lord. Such is an Eastern legend as to the selection of the site for the erection of the temple.

That David was extremely anxious to ascertain the particular spot of ground prophesied of by Moses upon which the temple was to be built, is evident from the language used in Psalms cxxxii. 1-5. It is supposed that in the sixth verse of the same psalm where he says : "Lo, we heard of it at Ephratah ; we found it in the fields of the wood," that David alluded to Mount Moriah in the figurative expression " fields of the wood," as the site determined upon by God for the erection of the building. Be that as it may, we find that immediately upon the acceptance of the sacrifice offered upon the altar erected on the field purchased of Araunah, or Ornan, the same field where the ark was found after its return by the Philistines, he exclaimed, " This is the house of the Lord God," and commanded that the *strangers* that were in the land of Israel should be gathered together and set to work making preparations for the building.

Solomon ascended the throne of Israel when nineteen years of age, B. C. 1020. The first three years of his reign were devoted to a continuation of the preparation of materials for the building commenced by his father David. The foundation was begun on Monday, the second day of the month Zif, which answers to the twenty-first of our April, being the second month of the sacred year, and was carried on with such speed that it was finished in all its parts in a little more than seven years, which happened on the eighth day of the month Bul, which answers to the twenty-third of our October, being the eighth month of the sacred year, six hundred years after the Exodus, and B. C. 1009, according to the Septuagint chronology.

It was an early custom to name times, such as months, from observation of nature, and the custom is still in use

among unlettered nations. Thus the Indian tribes give the name worm-month to our March, because then the reptiles begin to show themselves. April they call plant-moon, and May, swallow-moon, etc. Perhaps the same idea gave names to the signs of the zodiac, which certainly are very ancient. The ancient Hebrews had no particular names for their months; they said the first, the second, the third, etc.

Nothing is more equivocal among the ancients than the term year. The year always has been and still is a source of dispute among the learned, as to its duration, its beginning and its end. Some think that from the beginning of the world, to the one hundred and sixtieth year of Enoch, mankind reckoned only by weeks, and that the Angel Uriel revealed to Enoch the use of months, years, the revolutions of the stars and the returns of the seasons. Some nations made their year to consist of one month, others of four, others of six, others of ten, others of twelve. Some have made one year of winter, another of summer. The beginning of the year was fixed sometimes at autumn, sometimes at spring, sometimes at mid-winter. Some used lunar months, others solar.

Maimonides tells us that the years of the Hebrews were solar, and their months lunar. With them the *equinox* was a fixed point in their calculations of time. The two *equinoxes* began each a different year. The new moon which followed the autumnal equinox, after the fruits were gathered in, began the civil year; the common opinion of which is that the world was created in this season, and this was formerly the first month in the Jewish year. But after the Jews came out of Egypt Moses retained the order of the Egyptian year, and, to preserve the memory of their deliverance, com-

mended that the month in which that deliverance was wrought (which was the time when the earth opens her bosom and all things begin to bud) should have the first rank, and by this means the vernal equinox began a second year, which was called the sacred or ecclesiastical year.

We find in the Sacred Scriptures frequent mention made of the month Abib ; the word Abib signifies green ears of corn, or fresh fruits. This month was afterward called Nisan.

The months Zif and Bul are each mentioned but once in the Scriptures, and then as relating the dates of the commencement and completion of Solomon's Temple. Zif was afterward called Jiar or Ajar, and Bul, Marchesvan.

As a matter of interest we insert the months of both the sacred and civil year of the Hebrews, showing their relation to each other and to the English system.

Civil.	Sacred.			Answering to
7	1	נסן	Nisan (Abib),	March.
8	2	איר	Ajar (Zif),	April.
9	3	סיון	Sivan,	May.
10	4	תמוז	Thammuz,	June.
11	5	אב	Ab,	July.
12	6	אלול	Elul,	August.
1	7	תשרי	Tisri (Ethanin),	September.
2	8	מרחשוון	Marchesvan (Bul),	October.
3	9	כסלו	Casleu,	November.
4	10	תבת	Thebet,	December.
5	11	שבט	Shebat,	January.
6	12	אדר	Adar,	February.

The Children of Israel, then as now, were more of an agricultural and commercial than mechanical people. In the reign of Saul there were none among them capable of forging iron, and they were obliged to depend upon

the Philistines for their swords, spears, and other implements of war, and even for the repairing of their agricultural tools and implements.

Consequently, Solomon was obliged to seek assistance from the neighboring nations and of the strangers in the land to erect the temple.

The Phœnicians, inhabitants of Tyre and Sidon, within the territory assigned to Asher, but who were never able to get possession, were the most public-spirited race of the ancient world; they excelled in mercantile pursuits, and in the sciences of geography, astronomy and architecture. This knowledge was in a manner forced upon them by the peculiarities of the country which they had colonized. Inhabiting a barren and ungrateful soil, they were obliged by unwearied industry to correct the deficiencies of nature, and by extensive commercial enterprises to make the abundant wealth of more distant nations and fertile regions their own.

Sidon, the oldest and most powerful city of Phœnicia, five geographical miles north of Tyre, on the sea coast, is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry up its origin to about B. C. 2700. The inhabitants of Sidon appear to have early acquired a preëminence in arts, manufactures and commerce. They are said to have been the first manufacturers of glass, and particularly skillful in hewing timber and preparing it for building purposes.

Tyre, first the colony, then the rival, and finally the conqueror of Sidon, was built on the Mediterranean, about ninety-three miles north and east of Jerusalem. Joshua speaks of it as the "strong city of Tyre." Josephus says: "Tyre was built not above two hundred and forty years before the Temple of Solomon," which would be two

hundred years after Joshua. There were two cities of Tyre, one known to the ancients by the name of Palœ-Tyrus ; the other a later city, called only Tzor or Tyre. The first was built on the continent where stood the Temple of Hercules. The other Tyre stood on an island opposite to the former, from which it was divided but by a narrow slip of the sea, Pliny says not above seven hundred paces.

The inhabitants of Tyre, more enterprising even than those of Sidon, pushed their commercial dealings to the extremities of the known world, and raised their city to a rank in power and opulence before unknown. They are said to have discovered the British Isles, and to have traded there for tin lead, and skins, for which fact we have the authority of Strabo, Pliny, Herodotus, etc. Of this latter traffic they were very jealous, and endeavored to prevent other nations from obtaining any knowledge of the situation of the country from which they obtained their tin and lead. It is related by an ancient historian that the Romans, being desirous of finding out this source of their wealth, deputed a ship, with strict orders to trace the Tyrian vessels to their destination. A captain of one of these vessels observing this policy, ran his vessel boldly upon a reef of rocks and wrecked it. But having prepared for this event, his crew were saved. Not so the Romans. Their ship being close in the wake also struck ; but the master not being aware of such an occurrence was unable to save it and perished, with all his crew.

The country occupied by the Phœnicians, including the cities of Tyre and Sidon, was but one hundred miles in its greatest length, and from five to twenty in breadth. The coast abounded in bays and harbors, and its breadth was traversed by mountains branching from Libanus,

several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phœnicians the most valuable timber for the construction of their ships and habitations. This explains how it happened that the first time this people is personally spoken of in the Bible, is in the character of persons skilled in the hewing and transport of wood.

There appears to have been a friendly intercourse maintained between the Jews and Phœnicians from the first. The Jews taking a fancy to the Phœnician mysteries, sent their traditions, laws and ceremonials, and the Phœnicians in exchange sent their mysterious doctrines and ceremonies, and thus each became fully conversant with the religious dogmas of the other.

Hiram, King of Tyre, had been the friend and ally of David. It was very natural then that Solomon should, in his emergency, seek assistance from the Tyrians in the prosecution of his enterprise; not only from the friendly relations existing, but because of their contiguity, and their preëminent ability to furnish mechanics and all the materials required in which the Israelites were deficient.

Tradition says that on its becoming known to Hiram, King of Tyre, that Solomon had ascended the throne of Israel, and that it was in contemplation to erect a magnificent building for the worship of the name of God, and desiring to have his own name associated with its erection, wrote a letter to Solomon congratulating him upon his accession to the throne at a time when there was peace throughout his dominions, and offering him every assistance in his power in carrying out his intentions in the building.

Availing himself of this happy circumstance, Solomon sent the following letter to Hiram, King of Tyre :

“ Know thou that my father would have built a temple to GOD, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute ; but I give thanks to GOD for the peace I at present enjoy, and on that account I am at leisure, and design to build an house for GOD, who foretold to my father that such an house should be built by me. Wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon to cut down timber, for the Sidonians are more skillful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatsoever price thou shalt determine.”

The good King Hiram was pleased with this letter, and returned the following answer to Solomon :

“ It is fit to bless GOD that he hath committed thy father’s government to thee, who art a wise man and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and I will be subservient to thee in all that thou sendest to me about, for when by my subjects I have cut down many and large trees of cedar and cypress wood I will send them to sea, and will order my subjects to make floats of them and to sail to what place soever of thy country that thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island.”

The two kings renewed the alliance which had subsisted between Hiram and David, and became intimately attached to each other by friendship and personal esteem. Josephus, alluding to this letter, says : “ So great was the friendship and regard that Hiram king of Tyre had

for David, that on account of the father he had the greater esteem for this son Solomon; and as a proof of his affection he presented him with one hundred and twenty talents of gold toward the expense of adorning the building, and supplied him with the finest wood from Mount Lebanon for the wainscot and roof. Solomon showed his gratitude by making sumptuous presents in return. It is also said that Solomon and Hiram sent difficult questions to each other to be solved, on the condition that a penalty should be incurred by him that failed; which happening to be the case with Hiram, he paid the forfeiture. But afterward Abdemonus, a Tyrian, explained the intricate question, and proposed others for Solomon to interpret, on the condition of paying a certain sum to Hiram on his failure." This Abdemonus was another name of Hiram Abif, according to Dius and Menander.

The Dionysian artificers, or, according to Archdeacon Mant, Dionysiac Masons, were a body of architects and engineers who were employed in the erection of temples, theatres and stadia after the Ionic emigration, which took place about B. C. 1300, when the Greeks had made very considerable progress in the arts and sciences. These, together with their sacred mysteries, the emigrants carried with them into Asia, where after some years the arts flourished with a prosperity unequalled, and an elegance of conception and execution that far surpassed the productions of the mother country. They had received within the jurisdiction of the Ionians the exclusive right of erecting temples, theatres and other public buildings. They became very numerous in Asia Minor, Syria, Persia and India. They were noted not only for their skill in architecture, but for their system of govern-

ment. They were divided into communities or lodges, under command of Masters and other officers, and in their ceremonies used emblematical jewels very similar to those used by the Masons of the present age ; and like the Masons, too, they had a universal language, and conventional modes of recognition, by which *one brother might know another in the dark as well as the light*, and which served to unite the whole body wheresoever they might be dispersed, into one common brotherhood. We find this society or fraternity in Egypt a long time anterior to their settlement in Ionia.

The hero or principal personage of their mysteries was Bacchus, or, as he was called by the Greeks, Dionysius, and from this latter they took their name of "Dionysiacs" and from their practice of an operative art and traveling in search of employment, artificers and fraternity, and thus, "Fraternity of Dionysian Artificers." Their legend recounted the murder of Bacchus or Dionysius by the Titans, the search of Rhea for the remains and the finding of the body. The candidate representing Bacchus was at the end of the ceremony invested with the esoteric doctrine of the mysteries—the belief in the existence of one God, the immortality of the soul and a future state of rewards and punishment.

There was at Tyre a colony of these Dionysian artificers, who had been engaged for a number of years in the erection of the Temples of Hercules and Astarte and a causeway or mole which united the two cities of Tyre. These works being finished, Hiram king of Tyre sent them to Jerusalem, and by them was the temple built. In this company was one designated as Hiram the Builder. Among the many traditions of him is the following : " King Hiram, to show his zeal and manifest his

ardent wishes of contributing all in his power toward an object of such exalted magnitude as the erection of an house to be dedicated to the worship of the living and only true GOD, sent to King Solomon Hiram Abi, who was the son of a widow of the tribe of Naphtali, a man peculiarly endowed with wisdom and surprisingly skillful in the knowledge of the arts and sciences and in all the branches of mechanics. He was pious, virtuous and benevolent to all mankind. He was beloved and revered for the many excellent qualities which he possessed, and which gained him the esteem and confidence of his monarch. His counsel on the most momentous occasions was highly appreciated; such was the general good opinion of him that he was surnamed Abi or Abif, from the word Ab, *father*. He was much attached to sculpture and to those who possessed talents in that art. On his arrival at Jerusalem, King Solomon was so much pleased with his understanding that he immediately committed the superintendence of all the works to his care."

This man of Tyre, this Hiram Abif, a man whom the Scriptures and tradition unite in representing as a superior workman in stone, iron, brass, silver, gold and timber; in purple, blue, crimson and in fine linen; and also to grave any manner of graving, "and to find out any device which shall be put to him," must have been initiated in the secret mysteries of the Dionysian artificers, nor could he have been a very humble or unobtrusive member. From his rank in society, the amount of talent he is said to have possessed, and the elevated position he held in the affections and at the court of the King of Tyre, he must have been the chief or master of all those sent to Solomon, and from the prominent position he

occupied and the ingenuity and skill displayed in erecting and beautifying the temple, Freemasons are justified in assigning to him the position of one of the three Grand Masters.

Observation and long experience had convinced Hiram Abif of the great advantages of the system of government and discipline which the Dionysians practiced in the erection of the many edifices in which they were engaged, not only in expediting the work, but in securing and maintaining peace and harmony among the workmen. Such or similar discipline and government he would naturally be inclined to introduce among the Israelitish workmen, and thus form the whole body under one common standard of work, uniting the true *speculative* Masonry of the Hebrews with the *operative* of the Dionysian artificers.

Very much of the masonic legendary lore is *esoteric*; consequently it may not be possible to present to the general reader sufficient evidences to convince the mind of the truth of the positions assumed. And yet without divulging any of the "*apporeta*—the things forbidden to be committed to writing," the elucidations may be sufficient to satisfy the candid mind that the union alluded to was not so improbable, mythical or difficult of accomplishment as it might be conceived to be from the received notions of the religious opinions of that portion of the ancient people denominated heathen nations.

The legend and traditions of "Hiram Abif" (for such is the rendering of the Hebrew text in Luther's Bible) form the consummation of the connecting links between Freemasonry and the Ancient Mysteries, and sustains beyond peradventure the theory that Freemasonry dates anterior to the Deluge and the strong probability of its divine origin.

As any thing relating to Hiram Abif must be of interest to Masons, we will notice a few of the numerous traditions which have come down to us by oral communication from the ancient Masons.

“About four years before the building of the temple, Hiram Abif, as the agent of the King of Tyre, purchased some curious stones of an Arabian merchant, who told him, upon inquiry, that they had been found by accident on an island in the Red Sea. Hiram king of Tyre deputed his agent to investigate the truth of the report, and he had the good fortune to discover many precious stones, and among the rest an abundance of that valuable stone called the topaz, with which the King of Tyre richly adorned his palaces and temples. These precious stones were subsequently imported by the ships of Tyre for the service of King Solomon; and thus it was to the foresight and prudence of Hiram Abif that King Solomon was indebted for the abundance of jewels with which the temple was decorated.”

Another tradition says that he reformed the laws of Carthage, and was instrumental in procuring the abolishment of the practice of offering human sacrifices.

Another says that he demanded of King Solomon the hand of Adoniram's sister in marriage. His request was granted, and honored by the two kings with a public celebration.

Of his consort it is related that she was so sincerely attached to him that at his death she became inconsolable, and, refusing to be comforted, she spent the greater part of her time in lamentation and mourning at his sepulchre. And one evening, as she was returning from the performance of her melancholy duty along the terrace to the royal palace, where probably she had apartments,

overcome by the intensity of her feelings, she precipitated herself over the wall into the Valley of Jehoshaphat and perished in the dreadful abyss.

Another tradition says that, "to perpetuate the circumstances attending the death of Hiram Abif, the Israelitish and Tyrian monarchs erected three brazen pillars, one at Jerusalem, another at Joppa, and a third at Tyre; the former of which was carried in triumph to Rome by Titus after the final destruction of Herod's Temple, and the latter shared in the demolition of Tyre by Alexander the Great."

Still another relates "that it was his custom never to put off until to-morrow the work that might have been accomplished to-day; for he was as remarkable for his punctuality in the discharge of his most trifling duties as he was for his skill in performing the most important. Hence it was his constant habit to furnish the craftsmen every afternoon with a copy of the plans which he had designed for their labor while they were at refreshment. As new designs were thus furnished by him from day to day, any neglect to provide the workmen with them on each successive day would necessarily have stopped the labors of the whole body of the workmen, a circumstance that in so large a number must have produced the greatest disorder and confusion. Hence the practice of punctuality was in him a duty of the highest obligation and one which could never for a moment have been neglected without leading to immediate observation."

Another relates to his trestle-board, which describes it "as made of costly wood and in shape an oblong square. A very thin coating of wax was spread over the polished surface of the wood. On this the letters or figures were cut by an instrument of steel called a *stylus*,

which was of the form and size of a pencil, one end being sharpened to a point for scratching the characters upon the wax and the other flattened and circular, so as to be used in rendering the surface of wax smooth again, and so to obliterate what had been written and thus render the tablet capable of being used a second time. Such were the instruments used by Hiram the Builder in drawing his designs for the construction of the temple."

Another tradition says: "It was the duty of Hiram Abif to superintend the workmen, and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day when the sun was rising in the east, it was his constant custom before the commencement of labor to go into the temple and offer up his prayers to Jehovah for a blessing on the work. And in like manner, when the sun was setting in the west, and after the labors of the day were closed and the workmen had left the temple, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings, he always went into the temple at the hour of high twelve, when the men were called off from labor to refreshment, to inspect the work, to draw fresh designs upon the trestle-board and see if any improvement could be made either for ornament or utility, and to perform other scientific labors, never forgetting to consecrate the duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the cope-stone of the building, he retired as usual, according to our traditions, at the hour of high twelve, and did not return alive."

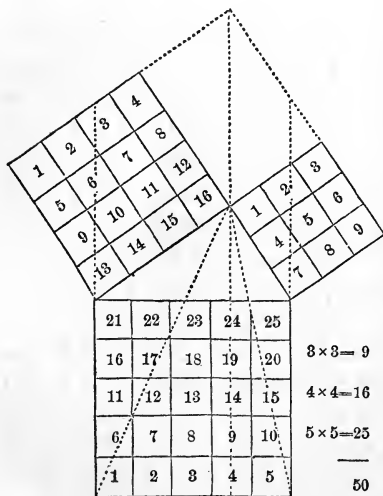
Tradition further relates that "this circumstance filled the craft with the most profound grief, which was deeply shared by his friend and patron, King Solomon, who, after some time allowed to the craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him as near the temple as the laws would permit, according to the usage among Masons, and long mourned his loss. A monument of most magnificent description, curiously constructed of white and black marble, from a design furnished by Adoniram, was erected to his memory and placed in the private garden of the king's palace, not far from that extremity of the temple which was occupied by the Holy of Holies."

And yet another tradition—the masonic reader will comprehend why these traditions are not presented in a connected form—says: "When King Solomon had purposed, agreeably to divine command, to build the Temple of Jerusalem, he sent to Hiram king of Tyre to inform him he had sought in vain from the Jewish nation the solution of this proposition, put forth throughout all the land of Judea, viz.: Solomon king of Israel maketh known to all his loving subjects his design to build to the LORD GOD of Israel; and that round about the altar and holy place are to be three rows of chambers, and round about the porch are to be four rows of chambers, and that there is a certain superficial triple figure in geometry whose three sides are of true arithmetical proportion, and when squared will produce the exact number of chambers required, and that there is only one such figure can solve the question; and that man, whether Jew or Gentile, that discovers the same before the foundation-stone of the temple is laid, should be

appointed Grand Superintendent of the glorious building.

Hiram king of Tyre then sent Hiram Abif to Jerusalem with this reply to King Solomon: "Behold, I have sent thee a cunning man capable of finding out any device that may be put to him; let the great and wise King of Israel submit to his servant the problem of which the solution has been in vain attempted by the tribes of Judah, and I feel assured its discovery will be made and its darkness made light."

The day for laying the foundation-stone arrived, but none of the twelve tribes could discover the problem, although many made the attempt.



$$3 \times 3 = 9$$

$$4 \times 4 = 16$$

$$5 \times 5 = 25$$

$$50$$

Then came the first trial of the wonderful skill of our inspired Grand Master Hiram Abif, who presented to the king, on the thrashing-floor of Araunah the Jebusite, on the top of Mount Moriah, his curious plan, which convinced the king of his superior abilities and fully solved the problem submitted.

The figures of this problem, whose sides are 3, 4 and 5, are the only numbers in arith-

metrical proportion that will form the three sides of a right-angled triangle capable of solving the query, or what

amounts to the same thing, there are no three sides of a right-angled triangle that bears the same proportion to each other as the figures 3, 4 and 5, consequently those are the only roots whose numbers would give 50, which was the number of chambers King Solomon by divine inspiration was commanded to build about the altar and holy place and porch, and which number exactly answered to the shekels of silver given by King David to Araunah the Jebusite, by command of the Almighty through the Prophet Gad, for the thrashing-floor on Mount Moriah, on which spot his son Solomon built the first temple at Jerusalem.

Hiram Abif was immediately honored with the title of Acting and Deputy Grand Master in conjunction with Solomon king of Israel and Hiram king of Tyre, and a jewel of great value made in triangular form, with the ∇ in the centre, was presented to him by King Solomon. This jewel he kept constantly on his person that the mysterious characters engraved in the centre might not by any possible chance be discovered and profaned. (Here comes in a portion that is esoteric; we may however remark, that out of it has grown the *modern American* idea of the *plumb*. There is no symbolism in the use sometimes made of it, and it is in opposition to the whole theory of the system—a *plumb*! instead of Δ .) The tradition concludes: It is surprising that this figure, a right-angled triangle, increase or decrease the dimensions of its sides as you please, the square of its longest side, called the hypotenuse, will be exactly equal to the squares of the other two sides; but a limitation to the length of the sides in the ratio to each other as that borne by the figures 3, 4 and 5 was necessary to the solution of King Solomon's problem.

This noble figure is delineated in the First Book of Euclid, and the honor of its discovery attributed to Pythagoras, the learned Grecian philosopher, who, it is said, at its solution cried out in the joy of his heart, *εὕρηκα* (*eureka*, a Greek word signifying "I have found it"), and sacrificed a hecatomb to the Muses. But we, as Masons, know that its discovery (so far as that its sides were limited to the just proportional ratio borne between the figures 3, 4 and 5) was that of our Grand Master Hiram Abif. Our learned Brother Pythagoras in attaining masonic light received this solution of the problem, and undoubtedly increased its usefulness and value by advancing discovery to the fact that the extension or diminution of either of the legs of the right angle, in no wise interrupted its geometrical solution.

The instrument with which Hiram Abif drew his designs, says tradition, "was made of steel and called a *stylus*. This instrument was *found upon him* after he had been raised, and was, by the command of King Solomon, preserved in the centre of his monument. The first time he used the stylus for any known purposes of the temple was on the morning the foundation-stone of the temple was laid, when he drew that celebrated diagram which is generally called the Forty-seventh Problem of Euclid, which gained the prize offered by Solomon on that occasion."

The Cabalists indulge in many speculations on the name of Hiram; but one of them, given by Brother Rosenberg, will be inserted, "When we divide the word הִירָם *Hiram* into two syllables, הִי-רָם *Hay-ram*, the translation of it is, He who exists from all eternity."

In one of the degrees of the Adoniramite rite it is related that, "on the stoppage of the works, by the death

of the chief architect of the temple, Solomon assembled all the craftsmen who were distinguished for their talents and formed them into a lodge or council. To supply his place, Adoniram was selected. King Solomon then caused the letter G, inclosed within a blazing star, to be placed in the S. S., and conferred on the council the privilege of entering it."



CHAPTER VIII.

MASTER MASON—CONTINUED.

AMICABLE Relations between Hiram king of Tyre and David—The Mysteries caused the Unity between the Phœnicians and the Jews—Tradition of the Phœnicians furnishing the Timber for Noah's Ark—Colleges of Artificers—Tradition of the Penal Code of Tyre—Hiram king of Tyre—Dionysian Artificers at Tyre—Hiram king of Tyre one of the Grand Masters—Tradition of his Tomb—Scriptural Notices of Hiram Abif—Explication of the word Abif—Solomon ascended the Throne at a peculiarly Auspicious Period—Traditions of Solomon—His Wisdom—Patterns of the Temple furnished by David—The Temple at Edfou a Model of Solomon's Temple—Speculations on the Cost—Examples of the Riches of Ancient Temples—Precious Metals more abundant in Ancient than in Modern Times—Examples of the Immense Riches of Ancient Kings—Where their Great Riches were obtained—Where Solomon obtained his Wealth—Tradition—Speculations as to the Number of Workmen employed in Building the Temple—Classification of the Workmen—Objections to such Classification—Hebrew Traditions—English Classification—Necessity of Classification—Tradition—Coincidences—Union of the Two Systems of Masonry.

THE Scriptures and Josephus each confirm the masonic tradition that amicable relations existed between Hiram king of Tyre and David, and that such relations were continued during the reign of Solomon. There is no historical account that Solomon and the King of Tyre ever saw each other, and yet their intercourse by means of messengers was constant and intimate; presents were exchanged and, in accordance with the customs of the ancients, problems and difficult questions were propounded one to the other. The Phœnicians monopolized the

carrying trade of the world, and the Israelites could not afford to quarrel with them ; they were bound together by mutual interest. The Phœnician territory, as heretofore noticed, was rocky and barren, unsuited for agricultural pursuits ; their breadstuffs were obtained in exchange for their timber, colors and manufactures, which by means of their caravans and shipping were distributed over the world.

In one of the degrees of the Rite Ancient and Accepted it is said that "The Tsidunians or Phœnicians were ever ready to aid the Israelites in their holy enterprises. The tie between them was the mysteries into which the principal persons of both nations were initiated ; Moses having necessarily received them in Egypt before he could marry the daughter of a priest of On. These mysteries, modified by Solomon, or perhaps at an earlier day by Joshua, or even Moses, to suit the genius and manners of the Jewish people, became Masonry, such as it was practiced at the building of the temple, and such as in part it has come down to us. Hiram king of Tyre in Phœnicia, and Hiram Abi, also a Phœnician and not a Jew, were also initiates, and hence the intimate connection between them and Solomon as Masons. The people of Tsidun (Sidon), a city of Phœnicia, were employed by Noah to cut cedars on Mount Libanus, of which to build the ark, under the superintendence of Japheth. His descendants re-peopled Tsidun and Phœnicia and procured and furnished the cedar from Lebanon to build the Ark of the Covenant ; and at a later day, his posterity, under Adoniram, cut in the same forests cedars for King Solomon, and at a time still later they felled timber on the same mountains to construct the second temple.

"Upon the same mountain they established Colleges of

Artificers, like those of Etruria, and afterward at Rome ; from which latter many deduce Masonry. But the Etrurians, who emigrated from Assyria to Egypt and afterward to Etruria—better known as the Hyksos, from Resen (R. S. N.) on the Tigris, or as the Shepherd Kings—carried with them the same mysteries, which went also with them into Phœnicia ; and the Etrurian and Roman Colleges were in all respects like those of Mount Libanus. These artificers everywhere adored the Great Architect of the Universe, and had their *signs* and *words* by which to recognize each other.”

An old tradition says that the Penal Code of the Tyrians contained a clause “ that, for perjury or revealing of secrets, the forefinger of the right hand should be cut off.”

Since the building of the temple, Hiram king of Tyre has been recognized as one of the three Grand Masters. This tradition must have had some origin other than because he furnished men and material for the building. King Solomon paid him for his household for twenty years annually twenty thousand measures of corn and twenty of pure oil, while the temple and the king’s palace were in progress of erection ; and after the completion of the temple, gave him twenty cities, and to the workmen, year by year, twenty thousand measures each of corn and barley and twenty thousand baths each of wine and oil. Now, whether the king was initiated in their mysteries or not, as their employer he was and would be recognized as their master and remembered accordingly. The probabilities are that he was initiated and was also chief of the order, and in that way his name became associated with that of Solomon and Hiram Abif as one of the three Grand Masters.

Tradition says that Hiram king of Tyre was buried

near the eastern gate of the city of Tyre, and that a magnificent tomb received his remains.

The plains of Phœnicia are strewn with distinct fragments of antiquity. One of these is called the Tomb of Hiram, an engraving of which is the frontispiece of Allen's work on the Red Sea. The tomb stands inland, among wild, rocky hills, about three miles from Tyre. It is a single gray sarcophagus, hollowed out so as just to admit a body. A large oblong stone is placed over it, so as completely to cover it; the only entrance being an aperture knocked through at its eastern extremity. The whole rests on a rude pedestal of upright hewn stones. The Arabs say it is the Tomb of King Hiram, buried at the eastern gate of Old Tyre, which at this time reached down the hill toward the sea.

Hiram Abif, as he is termed by Masons, is spoken of in three places in the Scriptures. 1st. Simply as Hiram—1st Kings, vii. 13: "And King Solomon sent and fetched Hiram out of Tyre." 2d. As Hiram my father's—2d Chronicles, ii. 13: "And I have sent a cunning man, endued with understanding, of Hiram my father's;" and 3d. Hiram his father—2d Chronicles, iv. 16: "—did Hiram his father make to King Solomon, for the house of the Lord, of bright brass."

The letters in the Hebrew text are **הורם אביר** *Hym Abif*. It will be seen that the words used by Masons, Hiram Abif, is simply using the equivalent English letters for the Hebrew text, which is in accordance with Luther's Bible, where we find the word *abif* used instead of *father*, as in the instances as cited from the received version. The Hebrew word **אביר** *abif* signifies "his father," and is thus rendered in our Bibles.

Certainly the King of Tyre did not mean to say that

Hiram was *his father's*; nor yet did the writer of the Chronicles mean to say that Hiram was Solomon's *father*. The word אב *ab* or *father* was used by both the Hebrews and Phœnicians as a term of great respect and veneration; this sense being derived from the paternal love and care, and the honor due to a father or instructor. Priests and prophets, as being teachers sent with divine authority, are saluted with the title of father in the holy writings even by kings. In the same metaphorical sense the prime minister or chief adviser of a king was called his father—a custom which is exemplified in the case of Joseph, where he tells his brethren that God “hath made me father to Pharaoh.” Hence we are led to conclude that the term “his father” was annexed to denote his position or rank in the mysteries, as entitling him to respect and veneration as a teacher or chief adviser. And hence the masonic term Grand Master.

Solomon, who in masonic tradition is said to have been the first of the three Grand Masters concerned in the building of the temple at Jerusalem, was anointed King of Israel about two years before the death of his father David, B. C. 1020. The young king, for he was but nineteen years of age, ascended the throne of Israel at a peculiarly auspicious period. The kingdom was established on a firm basis; the surrounding nations were either subject to the payment of tribute, or there existed treaties of amity and concord between them and the Israelites. They were at peace with all the world and among themselves. Hence Solomon was at leisure to pursue those plans which elevated the Hebrew nation to a position of wealth, grandeur and power never before attained, and made it during his reign second to none on earth.

The time had arrived, prophesied of Moses five hundred years before, when a permanent place of worship should be established, and a building erected in which the whole nation were to offer their sacrifices. The Assyrians, the Egyptians, the Phœnicians and the other nations had their temples, lofty, spacious and magnificent in ornament. The Israelites would naturally follow the customs of other nations in this respect ; but as they worshiped the true God they would be ambitious that their temple should exceed all others in richness and beauty. During the latter part of the reign of David a large number of workmen were employed in "hewing stones and bringing them to Jerusalem;" a large amount of different kinds of materials had also been accumulated and prepared for the building, and God had promised that David's son should erect it. The ascent of Solomon to the throne was hailed by the Israelites with great joy, and they looked forward with peculiar satisfaction for such a display of the wealth of the nation as should surprise and astonish the world.

Solomon was soon favored by God with a vision, and said to him, so it is recorded in Holy Writ : " Ask what I shall give thee ;" to which he answered, " Give me wisdom and knowledge." Soon thereafter he gave that remarkable proof of superior wisdom detailed in 1st Kings iii. 16-28, which greatly enhanced his power with the people. His wisdom became the theme of admiration to surrounding nations, so much so, that the Hebrew and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance ; and the Talmudists and Mahommedan doctors record many fanciful legends

of his exploits in controlling those ministers of darkness.

Josephus relates : " God also enabled him to learn that skill which expels demons, which is a science useful and sanitive to man. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return, and this method of cure is of great force unto this day ; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian and his sons, and his captains, and the whole multitude of his soldiers."

A Mahommedan tradition says : " The devils having, by God's permission, tempted Solomon without success, they made use of a trick to blast his character. For they wrote several books of magic and hid them under that prince's throne ; and after his death told the chief men that if they wanted to know by what means Solomon had obtained his absolute power over men, genii and the winds, they should dig under his throne. Having done this they found the aforesaid books, which contained impious superstitions. The better sort refused to learn the evil arts therein delivered, but the common people did, and the priests published this scandalous story of Solomon, which obtained credit among the Jews, till God cleared the memory of that king by the mouth of Mahomet, who declared that Solomon was no idolater."

As a naturalist, Solomon is said to have written a work on Zoology of no ordinary character, and another on Botany, neither of which have been preserved ; he composed over a thousand poems, and spake over three thousand parables. Such of his writings as have been preserved

afford abundant evidence that he was well versed in all the arts and sciences.

David not only furnished a great amount of treasure and materials for the building ; he also gave him a pattern or plan of the structure. Whence was this derived ? The Hebrew term (בכורה) rendered *pattern* is precisely the same as that which the Lord used when he charged Moses to make the sanctuary and its furniture "according to all that I show thee, after the *pattern* of the tabernacle, and the *pattern* of all the instruments thereof." (Exod. xxv. 9.) It is universally allowed that the instructions which Moses received as to the form and figure of all these things were amply sufficient to enable him to describe them most exactly. The repeated cautions addressed to him suppose this, for they all charge him to construct the holy place and its furniture after the pattern which had been *showed* him in the mount. He had seen or received impressions equivalent to those produced by sight, and was therefore fully acquainted with the plan of the work to be done. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof." (1st Chron. xxviii. 11.)

There can be no reason why the term *pattern* here used should be limited to a less measure of knowledge than in the case of Moses. We are left in the dark as to whether David gave Solomon merely verbal descriptions of the several parts of the proposed building, or whether he gave him ichnographic delineations. Judging by masonic tradition, we should conclude that the former was the case. But still the question recurs, Where or from whence did David derive the pattern ? Was the architectural design original or copied ? On this point we find two passages in the Chronicles, the first, "And

the pattern of all that he had by the Spirit" (1st Chron. xxviii. 12), and in the nineteenth verse of the same chapter we find, "'All this,' said David, 'the Lord made me understand in writing by his hand upon me, even all the works of this pattern.'" In what manner this information was given to David we are not informed, whether by special revelation, in visions or in any other way; but we are told that the knowledge of the form of the whole building and its several parts which he thus obtained was not a vague, uncertain impression floating in his imagination, but knowledge so ample and distinct as enabled him to detail the whole in written accounts.

There is another theory that the temple was built upon a plan corresponding with one of the temples at Edfou, in Upper Egypt. This latter had its *porch*, the entrance to which was between *two pyramidal moles*; the entrance conducted to a *court surrounded with pillars*, and a *winding stairs* furnished access to a *middle chamber*. The entrance to the adytum or sanctuary, where there was a representation or presentment of the Deity, was from the middle chamber. None but the priests were allowed to enter the adytum, as none but the High Priest was allowed to enter the Sanctum Sanctorum of Solomon's Temple after its dedication.

But from whatever source obtained, nothing can be more certain than the fact that of all the buildings which were ever erected, there is not one which supplies such ample evidence of having been built on a perfect and fully detailed plan as the celebrated temple at Jerusalem.

Considering the great extent of the whole erection, and taking into account the peculiarity of the design and its highly ornamental character, and moreover, that it "was built of stone made ready before it was brought

thither, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building," while it proves the excellence of the workmanship and skill of the artisan, no less clearly demonstrates the perfection and completeness and detail of the various architectural designs. Altogether, the design and execution afford one of the most splendid exhibitions of cultivated and scientific intellect which the world has ever seen.

The traditional estimates of the amount of treasure used in the construction of the temple, its furniture and ornaments, would be incredible but for the support of the Scriptures. The edifice alone consumed more gold and silver, if our estimate of the weight or value of the talent is correct, than at present exists upon the whole earth. In Chronicles it is recorded that David as king gave of gold one hundred thousand talents and of silver one thousand thousand talents, and as an individual three thousand talents in gold and seven thousand in silver, and that the "chief persons" gave of gold five thousand talents and of silver ten thousand talents. The Hebrew talent of gold is said to have been equal to \$26,499 American coin, and the silver talent is valued at \$1,711.38.

David as king gave an amount in gold equal to	- \$2,649,900,000
David as an individual gave in gold equal to	- 79,497,000
The "chief persons" gave in gold	- - - 132,495,000
We find that David as king gave of silver	- - 1,711,380,000
And as an individual	- - - - - 11,979,660
The "chief persons" gave	- - - - - 17,113,800
	<hr/>
Making a total of gold and silver of	- \$4,602,365,460

The value of the gems, precious stones, brass and iron was not enumerated; the two latter, at least, was so plentiful that its value was thought nothing of.

According to Josephus there were two hundred and thirty-four thousand gold and three hundred and eighteen thousand silver vessels and utensils used in the temple worship, all of which were completed before its dedication.

As a matter of curiosity, we give one of the speculations indulged in by Masons a century ago relative to the cost of the temple, ornaments, furniture, wages, jewels, etc. :

The movable jewels, gold and silver vessels, etc., amounted, reduced to the American standard, to - - - - -	\$33,419,340,900
The wages, diet and clothing of the workmen -	677,600,000
The fixtures or immovable jewels - - - -	726,000,000
That there was contributed from all sources -	387,200,000,000
And when all was completed there was in the treasury - - - - -	53,441,265,141

An American masonic manual computes the amount expended to have been :

For the vessels of gold and silver - - - -	\$4,765,610,314
And the gold, silver, precious stones, brass, etc. -	66,838,681,800

There is no data upon which to found any estimate of the value of the treasure used ; even in the case of David and the principal men, no estimate is made except as to the talents of gold and silver presented. The whole tone of Scripture and tradition proves that the amount of treasure furnished during the time of David was but a proportion of the whole amount used, enormous as that amount was.

The expense of the temple furniture, added to that of its construction, ornaments and jewels, is placed out of the power of computation ; but still, although no parallel

may exist to compete with the taste and delicacy of the architecture and decorations, yet for riches some idol temples appear to have scarcely fallen short of it.

When Alexander the Great plundered the Temple of Kreesna at Mathura, in Hindostan, he found five great idols of pure gold, that had for eyes rubies of immense value. He found there also a hundred idols of silver, which being melted down loaded as many camels with bullion; and it will be remembered that the usual load which this powerful animal carries is from seven hundred and fifty to twelve hundred pounds weight, varying according to its magnitude.

When the Phœnicians seized the Temple of Delphi, they melted down golden ornaments to the amount of ten thousand talents, equal in value to two hundred and sixty-four million nine hundred and ninety thousand dollars.

Herodotus mentions the statues in the Temple of Belus, and states that the single one of Jupiter Belus was valued at eight hundred talents (twenty-one million one hundred and ninety-six thousand two hundred dollars). Diodorus mentions the same statue, and adds a description of two others still more valuable; one of Rhea, which weighed one thousand talents, and was seated on a throne of massive gold, accompanied by two golden lions and two serpents in silver which weighed thirty talents each; the other of Juno, which weighed eight hundred talents, her right hand grasping a serpent by the head, and her left a golden sceptre incrustated with gems. Before these three colossal figures stood an altar of beaten gold, forty feet in length, fifteen in breadth and weighing five hundred talents. On this altar stood two vast flagons, each weighing thirty talents; two censors for

incense, each weighing five hundred talents, and three vessels for the consecrated wine weighing together nine hundred talents.

The foregoing examples are sufficient to show the enormous wealth that was lavished on their temples by the ancients. It is very evident, from a consideration of the history of the ancient times, that the precious metals and gems were much more abundant than at present. Historians say that Ptolemy Philadelphus left at his decease the vast sum of seven hundred and forty thousand talents, equal to nineteen thousand five hundred and ninety-nine million two hundred and sixty thousand dollars. The annual revenue of Ptolemy Auletes was twelve thousand five hundred talents, or three hundred and thirty-one million two hundred and thirty-seven thousand and five hundred dollars. The Kings of Lydia presented to the Temple of Delphi in statuary and ornaments of gold the sum of four million two hundred and fifty-seven thousand and ten dollars. The riches of the Persian monarchs appear to have been incalculable. It is said of Susa that the throne in the king's palace was of gold, studded with ~~gems~~ gems of great value ; the walls of the palace were overlaid in fanciful patterns with gold, ivory and amber ; all the vessels were of gold or silver, the court guard numbered ten thousand men, each of whom wore a collar of pure gold and robes of golden tissue. The monarch's bedstead was of gold, and his bolster laid on a casket containing five thousand golden talents. His chariot is described as a mine of gold and rubies ; it contained a golden throne, supported by statues and surmounted by an eagle of the same metal. When this royal palace was plundered by Alexander the Great, it afforded him a prize of nine thousand talents of coined

gold and forty thousand talents of bullion. And the same conqueror took from Persepolis one hundred and twenty thousand talents of gold, equal to three thousand one hundred and seventy-nine million eight hundred and eighty thousand dollars, besides gems, vessels and embroidered garments beyond all calculation. One thousand pair of mules and five hundred camels were required to carry it away. The annual tribute arising from the conquests of this victorious general amounted, so says Justin, to a sum equal to ten thousand four hundred and fifty-four million four hundred thousand dollars, which he distributed with princely munificence among his followers. He is reported to have said of his soldiers, "Those who had no property besides their armor a few years ago, now sleep in bedsteads of silver and cover their tables with golden vessels." The foregoing calculations are made upon the value of the golden talent of the Hebrews.

The treasures of the King of Calicut were so immense that they could not be contained in two large vaults. They consisted of precious stones, plates of gold, and as much coined gold as may suffice to lade one hundred mules. In his treasury was a coffer three spans long and two broad, full of precious stones of incalculable value.

The possession of such enormous wealth was not confined to monarchs. Pythias, an opulent merchant of Lydia, who had already presented to Darius a vine and plane-tree of wrought gold, on whose branches huge clusters of emeralds and rubies were suspended in imitation of fruit, entertained at his own expense the whole of Xerxes' army, which is said to have numbered after he crossed the Hellespont nearly *three millions*; and at the conclusion of the repast offered to advance, toward defraying the expenses of the expedition, two thousand

talents of silver and three million nine hundred and ninety-three thousand darics of gold, a sum equal to twenty-five million dollars. Xerxes was so much gratified with this munificent proposal that he not only declined it, but, to show that his resources were in no respect in need of such assistance, he ordered seven thousand darics to be presented to Pythias from his own treasury as a token of the royal favor and esteem.

The Romans were gluttoned with the spoils of the earth ; individuals became enormously wealthy and set no bounds to their extravagance. Whatever was very expensive became the object of their desires ; and the most enormous prices are recorded as having been given for things of little or no real use. Esop, the tragedian, gave a supper to a few of his friends, and for a single dish of birds he paid nearly twenty-five thousand dollars. Caligula expended over four hundred thousand dollars on a single supper. Vitellius expended about forty million dollars a year on entertainments. Pliny says that at a moderate entertainment he saw a Roman matron, the jewels of whose dress cost one million five hundred and sixty-two thousand nine hundred and seventeen dollars. Apicius, after squandering incalculable sums of money on his sensual appetite, poisoned himself because he was only worth about five hundred thousand dollars, fearing he should want for the common necessaries of life.

In Arabia the precious metals were so plentiful that the pillars or door-posts of their houses were resplendent with gold and silver ; their domestic utensils were made of the same material, and their persons were profusely decorated with ornaments of the same substances, and also of precious stones. It is even recorded that the Arabians considered gold as dross ; and they would give

double its weight for iron and tin ; treble for brass, and ten times its weight for silver.

The ancient writers tell us, to show from whence such immense amounts of gold was obtained, that in Arabia gold was found in lumps as big as a pigeon's egg, and often larger, so pure as not to require any refining ; and in some parts the sands of the rivers and streams would be so fully charged with this metal as to constitute a perfect bed of solid gold, so that the inhabitants gathered it without any trouble. Mines existed in Spain, Egypt, Ethiopia, etc. The mines in Spain were so productive that the Tyrians carried away gold and silver as ballast for their ships ; and even their anchors and other appendages were constructed of the same material.

The concurrent testimony of Herodotus, Agatharchides, Strabo, Diodorus, Pliny, Livy, Appian, Philostrates, etc., sustains the foregoing details of the superabundance of the precious metals in ancient times. They are presented here to show that the accounts transmitted to us respecting the amounts of gold and silver used in decorating the Temple of Solomon may not be exaggerated, whatever our ideas may be, judging from the scarcity of the precious metals in these latter days.

We are not left to mere speculation relative to the sources from whence Solomon obtained his wealth. David left him a vast amount which he had accumulated from the spoils of the various nations that he had subdued, beside the annual tribute which they paid. Solomon's commercial enterprises must have netted him vast amounts of treasure ; the expedition to Ophir brought him twelve million dollars. He built several cities—Tadmor or Palmyra, Baalbec or Heliopolis, Geber and Bethoron, by which means he turned the trade of the

Indies through his dominions. This trade was of immense importance, for to it was Thebes and Memphis indebted for their preëminence.

The conquests of David having extended the sway of the Hebrew sceptre from Egypt to the Euphrates, and from Hamath to the Red Sea, left Solomon with ample territorial possessions for the most extended schemes of commercial policy. He fully availed himself of these advantages. By building Baalbec he obtained an interest in the great northern trade ; by means of Palmyra he secured the traffic of Babylon, Persia and Central Asia. Through his maritime enterprise at Geber, or Ezion-geber, he obtained access to the gold coasts of Arabia and India, while the possession of Petra gave him the old land-trade of Arabia. By these successful efforts Solomon became as celebrated for his riches as for his wisdom ; he exceeded all the kings of the earth. Silver in Jerusalem was as abundant as stones, and cedars as sycamore trees.

There is a curious circumstance which illustrates the enterprise of Solomon, and the extent and variety of his traffic. He carried on an extensive trade with Egypt for horses, which is extremely singular, because up to his reign the Israelites were ignorant of the use and management of these animals. The Egyptians and Canaanites in the earliest times had chariots and horses, but God's chosen people had none. In the time of Saul the Arabians had no horses, for when conquered by the tribes beyond Jordan the spoil consisted of camels, sheep, asses and slaves, but no booty in horses is mentioned. In the reign of David he was opposed by cavalry, but used none against his enemies ; and so little knowledge had he of the value of the horse, that when he captured those of

the enemy he ordered them to be ham-strung and slain. "Arabia was not at this period," according to Michaelis, famed for the breeding of horses, the best of which came from Egypt; and the Phœnician kings on the north side of Palestine, between the Orentes and the Mediterranean, used a great many horses, partly for the state and partly for cavalry. In fact, we find that Hiram king of Tyre had established a riding-ground. By this passion of the Tyrians for horses Solomon took care to profit."

It is stated in the preceding pages, that in the building of the temple, Solomon had the assistance of workmen from Phœnicia and the "strangers in the land." We have no account of the whole number thus employed. In 2d Chronicles, ii. 17, 18, is an account as follows: "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work."

These, it will be observed, were the *strangers in the land* that David had previously enumerated, and doubtless included the *masons* and *carpenters* sent some years before this by the King of Tyre to build David's house, as related in 1st Chronicles xiv. 1. If these strangers were the expert workmen required, it appears they were not sufficient in number, as Solomon sent to the King of Tyre for more; this latter number is not enumerated in the Scriptures. In 1st Kings v. 13, 14, we learn that of the Israelites thirty thousand were employed: "And King Solomon raised a levy out of all Israel, and the levy was

thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses ; a month they were in Lebanon, and two months at home : and Adoniram was over the levy.”

The succeeding verses make the same enumeration of the strangers in the land, and the same division is given as quoted from Chronicles, with the exception that the overseers are set down as three thousand three hundred. We are at a loss to account for the omission in Kings of the three hundred overseers.

There are several traditions of the classification of the workmen at the temple, from which the following tables are selected. The first is from the first *printed* Book of Constitutions, which enumerates “ three thousand six hundred Princes or Master Masons to conduct the work according to Solomon’s directions, with eighty thousand hewers of stone in the mountain, or Fellow Craftsmen, and seventy-thousand laborers—in all one hundred and fifty-three thousand six hundred ; besides the levy under Adoniram to work in the mountain of Lebanon by turns with the Sidonians, viz., thirty thousand—being in all one hundred and eighty-three thousand six hundred ; for which great number of ingenious Masons, Solomon was obliged to Hiram, or Hiram, king of Tyre, who sent his masons and carpenters to Jerusalem, and the firs and cedars of Lebanon to Joppa, the next sea port.

Forty years later, the *Masonic Pocket Book* (published in 1764) gives a different classification, as follows :

Harodim, - - - -	300
Menatzchim, - - - -	3,300
Ghiblim, - - - -	83,000
Adoniram’s men, - - - -	30,000
	<hr/>
Total, - - - -	116,600

Which, together with the seventy thousand *ish sabbal* or laborers, will make a grand total of one hundred and eighty-six thousand six hundred workmen," a difference of three thousand. Five years later, the *Book of Constitutions* gives another classification, as follows :

1. <i>Harodim</i> , Princes, rulers or provosts in number,	-	300
2. <i>Menatzchim</i> , overseers or Master Masons,	- - -	3,300
3. <i>Ghiblim</i> , stone squares,	} All Fellow Crafts,	- - 80,000
<i>Ish choteb</i> , hewers,		
<i>Bcnai</i> , builders,		
4. The levy out of Israel, who were timber-cutters, under the direction of the noble Adoniram, who was the Junior Grand Warden,	- - - - -	30,000

All the Freemasons employed in the work of the temple, exclusive of the two Grand Wardens, - 113,600

Besides the *ish sabbal* or men of burden, the remains of the old Canaanites, amounting to seventy thousand, who are not numbered among the Masons.

The above is the classification in Anderson's *Book of Constitutions*, edition of 1769. The author further says : "Solomon partitioned the Fellow Crafts into certain lodges with a Master and Warden in each ; that they might receive commands in a regular manner ; might take care of their tools and jewels ; might be paid regularly every week, and be duly fed and clothed ; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

One objection to the above classification is, that it is at variance with the theory of the Master's degree as now given, in that it styles the three thousand three hundred overseers *Master Masons*. The theory *now* is that there were but *three* Master Masons at the building

of the temple—if there were more how came the Master to be lost ?

The older traditions of Masonry say “ that the only actual Freemasons who were present at the building of the temple were the three thousand three hundred overseers mentioned in 1st Kings v. 16, added to the three hundred who were called Ghiblinites, and were in fact Masters over all the operative Masons employed in the work.”

Some of the Jewish Rabbins attempt to reconcile the discrepancies in the number of overseers as given in Kings and Chronicles, by the statement that the three thousand three hundred overseers mentioned in Kings were master workmen over the seventy thousand carriers and the eighty thousand wood-cutters in the mountain ; and that three hundred had the command over the whole, which makes the additional number mentioned in Chronicles. Others again say, that these three hundred had jurisdiction over the three thousand three hundred. Again, others say that the three hundred were superintendents of the work performed in Lebanon.

The classification of Webb was as follows :

3 Grand Masters,
3,300 Overseers,
80,000 Fellow Craft,
70,000 Entered Apprentices.

This account makes no allusion to the three hundred Harodim, nor to the levy of thirty thousand, which latter should be classed among the Fellow Crafts ; it is, therefore, manifestly incorrect.

There is still another class of traditions which claims to give the number and grade of workmen employed in the quarries and in the forest, and at Jerusalem. Thus in the quarries of Tyre there were :

6	Super Excellent Masons,
48	Excellent Masons,
8	Grand Architects,
16	Architects,
2,376	Master Masons,
700	Mark Masters,
1,400	Mark Men,
53,900	Fellow Crafts.

58,454 Total.

Divided into two lodges of Super Excellent Masons, three in each ; six of Excellent Masons, nine in each, including one of the Super Excellent Masons who presided as Master. The eight Grand Architects constituted one lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens of the lodges of Master Masons, which were eight in number, and consisted, with their officers, of three hundred each. The Mark Masters were divided into fourteen lodges of fifty in each, and the Mark Men into fourteen lodges also of one hundred in each. The Mark Masters were the Masters, and the Mark Men the Wardens of the lodges of Fellow Crafts, which were seven hundred in number, and with their officers consisted of eighty in each.

In the forest of Lebanon there were :

3	Super Excellent Masons,
24	Excellent Masons,
4	Grand Architects,
8	Architects,
1,188	Master Masons,
300	Mark Masters,
600	Mark Men,
23,100	Fellow Crafts,
10,000	Entered Apprentices.

35,227 Total.

As these latter were said to have been arranged in lodges very nearly as those in the quarries, we shall not recapitulate.

After three years had been occupied in *hewing*, *squaring* and *numbering* the stones, and in *felling* and *preparing* the timber, these two bodies of Masons, from the quarries and the forest, united for the purpose of properly arraying and fitting the materials so that no metallic tool might be required in putting them up; and they were then carried up to Jerusalem. Here the whole body was united under the superintending care of Hiram Abif; and to them were added four hundred and twenty lodges of Tyrian and Sidonian Fellow Crafts having eighty in each, and the twenty thousand Entered Apprentices of the levy from Israel who had before been at rest, and who were added to lodges of their degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows :

9 Lodges of Excellent Masons (including the 9 S.: E.: M.), 9 in each, were	-	-	-	81
12 Lodges of Master Masons (including the Archi- tects, 36 in all), 300 in each, were	-	-	-	3,600
1,000 Lodges of Fellow Crafts (including 100 Mark Masters and 2,000 Mark Men), 80 in each, were	-	-	-	80,000
420 Lodges of Tyrian Fellow Crafts, 80 in each, were	-	-	-	33,600
100 Lodges of Entered Apprentices, 300 in each, were	-	-	-	30,000
70,000 Ish sabbal or laborers, were	-	-	-	70,000
Total	-	-	-	217,281

Such is the system adopted by the English Masons.

We would suggest to our readers not to attempt to harmonize the foregoing tradition of the number of men

employed in the quarries and forest with the Scripture account as recorded in Kings and Chronicles.

The received American system is more simple ; according to it the workmen engaged in the building of King Solomon's Temple are supposed to have been classified as follows :

- 3 Grand Masters ;
- 300 Harodim or Chief Superintendents, who were Past Masters ;
- 3,300 Overseers or Master Masons, who were divided in lodges of 3 each ;
- 80,000 Fellow Crafts, divided into lodges of 5 each ;
- 70,000 Entered Apprentices, divided into lodges of 7 each.

No account is here taken of the levy of thirty thousand under Adoniram, nor of the builders sent by Hiram king of Tyre, whom the English rituals place at thirty-three thousand six hundred.

The same objection exists to this classification that was noted to that of Anderson's in the *Book of Constitutions*. The three thousand three hundred, or three thousand six hundred, were OVERSEERS or foremen and not MASTER MASONS. A more simple classification and one that conforms to the present Master's degree would be as follows :

- 3 Master Masons, who were the Grand Masters ;
- 3,600 Overseers, Wardens, who were Fellow Crafts, and for their superior skill were selected as *foremen* ;
- 80,000 Fellow Crafts, of the strangers in the land, and
- 33,600 Fellow Crafts, accepting the English ritual as to the number of builders sent by Hiram king of Tyre to Solomon ;
- 70,000 Entered Apprentices, of the strangers in the land, and
- 10,000 of the levy out of Israel, who wrought only a month at a time.

These thirty-three thousand six hundred, the number stated in the English rituals to have been sent to Jerusalem by Hiram king of Tyre, were the Dionysian artificers spoken of on page 156. Doubtless there was a company or companies of them among the *masons* and *carpenters* sent by King Hiram to build David's house, and were included in the enumeration of one hundred and fifty-three thousand six hundred; if so, then the three thousand six hundred overseers were of the same fraternity, and a portion at least of the eighty thousand who are styled Menatzchim, Ghiblim and Bonai.

Some kind of classification was necessary for the purpose of good government; for, if this excellent arrangement had not prevailed when the foundation of Solomon's Temple was first laid, it is easy to see that glorious edifice would never have risen to a height of splendor which astonished the world. Had all employed in this work been masters or superintendents, who would have prepared the timber in the forest or hewn the stone in the quarry, or done the casting in the clayey ground?

Masonic tradition says that the workmen were divided into classes or degrees, and to each class were assigned different methods of recognition. There is no doubt that there was an organization among the Jews which extended beyond Judea. The Bible exhibits them mixing themselves with the Tyrians or Dionysian artificers, notwithstanding the ordinary repugnance of the Israelites toward strangers, and masonic tradition, which must not be contemned, shows that they recognized each other by words and secret signs similar to those employed by natives of other countries. There was also between the Jews and Tyrians a conformity of allegorical taste, particularly in all that affected sacred architecture. How,

otherwise, can we account for the fact that Solomon did not seek assistance in building from his father-in-law, the King of Egypt, with whom he had commercial treaties and with whom he was in alliance? Even the house that he built for his Egyptian wife was the work of his Tyrian artists, and yet we have undoubted evidence, in the buildings and sculptured decorations of the Egyptian temples, that they possessed at that time the arts in at least as high a state of perfection as any thing Tyre was likely to produce. The great bond of union between the Israelites and the Tyrians was the mysteries.

Here our present S.: T.: and W.: had their origin; and here too, from the union of the two systems of initiation, arose the idea of Freemasonry being an operative society, because Solomon engrafted upon the Jewish system of speculative or religious mystery the means of recognition and ceremonies brought from Tyre by Hiram Abif as chief of the Dionysian artificers.



CHAPTER IX.

MASTER MASON—CONTINUED.

SOLOMON'S Temple—Its Dimensions—Comparison in Size with other Temples—Appearance—Built in Seven Years—Comparison of Time in the Erection of other Buildings—Tradition of the Introduction of a Legend—Tradition—Tubal-Cain—Jubal—Jabal—Naamah—Speculations as to Tubal-Cain's Knowledge of Metallurgy—Traditions of his Family—Tubal-Cain the Vulcan of the Ancients—The Inventor of the Ax—Did not *Invent* but *Improved* Smith-Craft—The First Mortal to whom Divine Honors were paid—Rabbinical Tradition—Tradition from the Book of Enoch—Mahommedan Tradition of Tubal-Cain—Meaning of the Word—Coincidences between Masonic Ceremonies and the Hebrew Ceremonial Offering of Sacrifices—Confirmation of Covenants—Scripture Illustrations—Violation of a Covenant, how Punished—Explication of the Metaphorical Language of Ecclesiastes xii. 1-7—Coincidences in the Use of Plants as a Sacred Emblem—Lettuce—Lotus—Erica—Mistletoe—Tradition—Myrtle—Legend of Eneas—Marking Graves with an Evergreen an Ancient Custom—Hebrew Custom—Traditions of Adam and the Tree of Life—Acacia or Cassia—Substitute for the Plants used in the Mysteries—All had a Common Origin—Cassia or Acacia; Opinions of Masonic Authors—Cassia the Word found in the Scriptures—Impossible to Determine what Plant was used by the Jérusalem Architects—Symbolism—Traditional Examples.

THE Temple of Solomon was built on the same plan as the tabernacle. In fact it was simply the tabernacle on an extended scale, but more superbly decorated and wrought out in the details. The whole area was a right-angled parallelogram, instead of which term we find in the old rituals "an *oblong square*." The length from wall to wall was one hundred and five feet; the breadth thirty-five feet, and the height fifty-two and a-half feet; so that the temple was twice as long every way as the tabernacle. The porch was two hundred and ten feet

high ; its length thirty-five feet, and breadth seventeen and a-half feet. The wall of the outer court, or that of the Gentiles, was seven thousand seven hundred feet in compass, and all the courts and apartments would contain three hundred thousand people.

Many of the ancient as well as modern temples and churches exceed the temple at Jerusalem in dimensions, but history gives no account of any that would compare with it in richness of decorations. The Egyptian temple at Caranac was twelve hundred and fifteen feet in length and averaged three hundred and forty in breadth. The Temple of Jupiter at Olympia is two hundred and thirty feet long, ninety-five broad and sixty-eight feet in height. That of Jupiter at Agrigentum, in Sicily, is three hundred and forty feet long, one hundred and sixty wide and one hundred and twenty-eight high. The dimensions of St. Paul's in London, from east to west, within the walls, are generally stated at about five hundred and ten feet, and the line from north to south, within the portico doors, is about two hundred and eighty-two feet.

The temple at Jerusalem was built of stone of dazzling whiteness, fitted so exactly that the walls seemed hewn out of the solid quarry. It rose high above the city, uniting the commanding strength of a citadel with the splendor of a sacred edifice. The roof of the temple had been set all over on the outside with sharp golden spikes to prevent the birds from settling on it, and the gates were sheeted with plates of the same splendid metal. At a distance the whole temple looked literally like a mount of snow, fretted with golden pinnacles. The prospect of it transcended all that we are now capable to imagine, and was esteemed the finest piece of masonry on earth.

So perfect was the organization among the vast number of workmen, and so systematic the distribution of labor, that Solomon's Temple, with all its gorgeous splendor and minute ornaments in detail, was finished in little more than seven years from the laying of the foundation-stone, while the Temple of Herod, where the same accurate arrangement did not exist, occupied thirty-six years ; that of Diana, at Ephesus, two hundred years ; St. Peter's Cathedral at Rome, one hundred and fifty-five years, and St. Paul's in London, thirty-five years in building.

The temple was completed, and the placing of the last or cope-stone was being celebrated by the people with great joy, when the festivities were interrupted by the sudden death of the chief architect, Hiram Abif. So says one of the old traditions.

To perpetuate the memory of such a distinguished character, a legend was introduced into the new or united system as a substitute for the ceremonies brought by Moses out of Egypt and of those the Dionysians artificers brought with them from Phœnicia ; all of them emblems of great leading truths common to all the ancient nations. On this subject more hereafter.

An old masonic tradition asserts that Solomon conferred some peculiar privileges as a reward of merit upon such as were considered worthy of this mark of royal favor. When the temple was finished, and a short time prior to its dedication, King Solomon permitted such of the Fellow Crafts as from their superior assiduity and skill had proved themselves worthy, to ascend to the upper or fourth row of chambers in the porch, where the most sacred furniture of the tabernacle had been deposited ; in the centre of which was the famous middle chamber— which, being symbolical of the Divine Presence, contained

the celebrated LETTER, which was a symbol of the Sacred Name—where certain important secrets were communicated to them.

Among the names which tradition connects with the science of Freemasonry is that of Tubal-Cain, the son of Lamech, who was fifth in descent from Cain. Lamech had two wives, Adah and Zillah; to Adah was born Jabal and Jubal, and to Zillah, Tubal-Cain and Naamah. Jubal was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attributed to Apollo. Jabal was the father of such as dwell in tents, and of such as have cattle. Naamah, the sister of Tubal-Cain, is said to have invented the art of preparing wool, spinning into threads and weaving it into garments, and was probably the Minerva of the Greeks. She is also said to have invented drawing and colors, and because of her surpassing beauty, by the Arabians and others, was taken for Venus. We have no absolute authority for attributing these inventions to Naamah, except from the testimony of those who lived in ages remote, it is true, from the time when she flourished. Such, however, is the masonic tradition. The impulse for inventions having been given, nothing can be more probable than that the sister of these benefactors to the human race should have applied herself to improve the arts which tend to increase the comforts and conveniences of civil and social life.

Tubal-Cain "was an instructor of every artificer in brass and iron." Here it is clear *invention* cannot be intended. Some knowledge of the working of metals must have been previously obtained. Extensive agricultural operations could not have been carried on; cities could not have been built; the useful and elegant arts could

not have been brought into use, without this knowledge. There is, therefore, reason for believing that Tubal-Cain, although not the inventor, yet, by devoting his attention to metallurgy and the useful operative arts connected with it, made great and important discoveries, and threw open to all future laborers in this department a wide field of knowledge and improvement. But whatever was the precise nature of the discoveries and improvements introduced by Tubal-Cain, it is undoubted that they made him celebrated in his day, and attached honorable distinction to his name in all succeeding generations—almost every ancient nation having preserved some traditional notice of his character and improvements.

Says tradition : “ The family of Cain lived in much fear of the rest of Adam’s posterity, who they conjectured would avenge the death of Abel upon them when a favorable opportunity should present itself. Lamech was the first who endeavored to remove their apprehensions, and proposed a fortification as the most certain means of safety. By his advice Cain, with the assistance of Jabal and Tubal-Cain, encompassed his city of Hanoah with walls, as a place of refuge in case of interruption from the people around them. This is the first notice we have of the practice of operative Masonry.

Sanchoniatho, speaking of Chryсор or Tubal-Cain says : “ And it is said that his brothers invented the art of building walls with bricks.” He further says, in his account of the eighth generation : “ Of these were begotten two brothers, who discovered iron and the forging thereof. One of these, called Chryсор, who is the same with Hephæstus exercised himself in words and charms and divinations ; and he invented the hook and the bait and the fishing-line and boats of light construction, and

he was the first of all men that sailed. Wherefore he was worshiped after his death as a god, under the name Diamichius." Jackson asserts that Hephæstus and Chry-sor are words—the one a Phœnician and the other a Chaldee—signifying "fire." *Chrys-or* is "an artificer in fire," and *Hephæstus* is "the father or inventor of fire." These were the characteristics of Vulcan, and it is probable that Tubal-Cain and Vulcan were the same personages, not only because of their similar characteristics, but from the name, which, by the omission of the *Tu*, and turning *b* into *v*—a change frequently made among the Hebrews, Greeks and Romans—makes Val-cain or Vulcan. There is undoubted reference made to Tubal-Cain in the appellation Diamichius, or Dia-michion, derived from the Hebrew word מַחֲרִי מַחֲרִי Mahhi, *Machina*, the great engineer, or "the god of engines."

Tradition says : "In the fourth century of the world, a great-grandson of Cain projected the design of crossing rivers by means of rafts. His first effort was simply to fell a tree, lop its branches, and cast the trunk into the water, on which he committed himself to the mercy of the waves and currents. This rude and dangerous navigation was improved by Tubal-Cain, who invented the ax and other iron tools. He constructed a slight boat or canoe for the purpose of fishing, and was the first man who actually sailed.

In confirmation of the traditions that Tubal-Cain was the inventor of the ax and other iron tools, the original expression in Genesis may read, "who was the maker of every cutting instrument in brass and iron." This confirms also the views heretofore expressed that he did not *invent* smith-craft but *improved* it.

Tubal-Cain or Vulcan was the first instance of a mor-

tal being deified, and it took place in the eighth generation from Adam. To this god the Egyptians afterward assigned the attributes of prescience, power and unlimited duration or immortality. While the reign of other gods was confined within certain and specific limits, the reign of Vulcan was declared without end.

The Rabbins have a tradition that Lamech, being blind, took his son Tubal-Cain to hunt with him in the woods. Here they met with Cain, who used to lurk in the thickets for fear he should meet with any one who should revenge the murder of his brother. They say further, that on a certain day Tubal-Cain, hearing a rustling in one of the bushes, supposed it to be occasioned by an animal of chase, and directing Lamech to shoot, he killed Cain by wounding him with the arrow. Afterward, when he found what had happened, he beat Tubal-Cain to death."

The sacred writings and traditions ascribe the corruptions of man to the wicked descendants of Cain. The Book of Enoch says that "Azazyel, one of the apostate angels, taught men to make swords, knives, shields, breast-plates, the fabrication of brazen mirrors, and the workmanship of bracelets and ornaments, the use of paints, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered. And therefore God said, all the earth has become corrupted by the teachings of Azazyel."

A Mahommedan tradition says that "among the sons of Kabeil (Cain) there was one whose name was Tubal, more than all the others addicted to pleasure, in which he permitted himself to indulge to a degree which surpassed all bounds of moderation. It was this sensualist that Eblis (the Devil) selected to instruct in the method

of expressing the juice of the grape, and of employing it as a grateful and pernicious beverage. The discovery was immediately communicated to his family, who became thus easily initiated in the most degrading species of intemperance. Eblis further suggested to Tubal the invention of the barbut or lute and other musical instruments, on which he taught them to play ; and thus the pleasures of wine and music became the principal occupation of the children of Cain."

Josephus says that Tubal-Cain exceeded all men in strength, and was renowned for his warlike achievements.

The Hemming ritual, alluding to Tubal-Cain, has the following :

"What does it denote? Worldly possessions." This symbolic application of his name is deduced from its etymology in the Hebrew language, where it is derived from תבל נהכה *tebel caneh*, two words signifying *the possessions of the earth*.

Freemasons find in many of their ceremonies and allegories remarkable coincidences with the ceremonials of the Hebrew religion ; and as such coincidences cannot be accidental, they go far to prove the antiquity of the order. The origin of some of the allegories used in Masonry dates so far back that their true interpretation has been lost in the gloom of *primordial time*. Among such is the allegorical allusion to the offering of sacrifices, and the ceremony in confirmation of a covenant. This latter is alluded to but twice in the sacred writings, first in Genesis xv. 8-10 and 17 and 18, in the account of a covenant made by God with Abraham. "And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three

years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another ; but the birds divided he not."

"And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river of Euphrates."

Making a covenant was a solemn binding of each other to the performance of a mutual promise by outward ceremonies, of cutting a beast in twain and passing between the parts thereof, as if they would say : Thus let it be done to him, and thus let his *body be cut in two* who shall break this covenant.

The second is in Jeremiah, in which the prophet denounces the curse of the Lord upon the princes and rulers who have broken the covenant which they had made with King Zedekiah, and may be regarded as an answer to a question which is frequently asked by young Masons. It is found in Jeremiah xxxiv. 18, 20, as follows : "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof. . . . I will even give them into the hand of their enemies, and into the hand of them that seek their life ; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth."

After an animal had been selected for sacrifice his *throat was cut across* with one single blow, so as to divide the windpipe, arteries and veins, without touching any

bone. The next ceremony was to *tear the breast open and pluck out the heart*, and if there was the least imperfection, the body would be considered unclean, and thrown over the wall into the (after the erection of the temple) Valley of Jehoshaphat. But if no imperfections were found, the animal was then divided into two parts, and placed north and south, that the parties to the covenant might pass between them from east to west. In the case of Abraham, recorded in Genesis, he saw in a vision the ratification of the covenant by the Shekinah passing between the pieces like a lamp of fire. The dividing of the beast in twain was peculiar to a covenant, but the mode of killing was common to all sacrifices, and also of such as were used for food.

The memory of a great and good man was, in ancient times, celebrated with a splendid funeral, and a tumulus of extraordinary magnitude, surmounted by a pillar on which the name and good qualities of the deceased were usually inscribed, while criminals or perjured persons were denied the rights of sepulture; and as a mark of disgrace and infamy, their bodies were cast into the ground unburnt, and thus exposed to putrefaction, a calamity more dreaded than death itself, their bowels being first taken out and burnt, and the ashes scattered to the four winds of heaven.

Sophocles in his tragedy of *Antigone* has the following:

“Curses attend you if e'er false you prove;
Your days in bitter sorrows may you live,
And when Fate calls, (but may that lingering come!)
May your dead corpse no fit interment find.”

One of the teachings of Masonry is that, to the just and virtuous man, death has no terrors equal to the stain

of falsehood and dishonor. The allegory in which this sublime inculcation is clothed is prefaced by repeating the first seven verses of the twelfth chapter of Ecclesiastes.

Thousands doubtless have read, or heard read, the passage of Scripture alluded to without having reflected on its extraordinary beauty as an allegory, or its peculiar adaptation to the moral lessons intended to be conveyed by the ceremonial of which it forms so striking an introduction. The proper comprehension of the metaphors which it contains is also attended with some difficulty, but we will venture to say that the Mason who thoroughly understands its signification, and sees its intimate relation to the symbolic meaning of the degree in which it is used, must listen to it with feelings far different from those which affect the one who hears it only as an ordinary and inapplicable fragment of the sacred writings.

The passage is a beautiful and affecting description of the body of man when suffering under the infirmities of old age, and this body is metaphorically described as a house. Commencing with an appeal to the candidate to remember and practice in his youth the duties which he owes to his Maker, and which duties have already, in the masonic ritual, been detailed in the preceding degrees, it goes on to describe the first signs of old age, when the beautiful scenery of the universe will no longer appear in that joyous splendor which belongs only to youth to behold, and when sorrow shall be heaped upon sorrow, as "the clouds return after the rain."

The keepers of the house are the shoulders, arms and hands; *shall tremble*—the means of averting danger, because of old age, shall become paralytic.

The grinders shall cease because they are few. The teeth

which grind the food, as the millstone grinds the corn, shall become loose and fall out.

Those that look out of the windows be darkened. The windows are the two eyes; they shall lose their faculty of sight. Obscurity of vision is an invariable accompaniment of extreme old age.

The doors shall be shut in the streets, when the sound of the grinding is low. The doors are the lips; the streets are the mouth, because it is the way by which the food passes into the stomach, and the sound of the grinding is the *noise of the voice*. The meaning of the expression is, that the teeth being gone, the old man no longer chews, but noiselessly mumbles his food, and closes his lips in the act, to prevent the particles from falling out. This is the usual mode of mastication in the very aged.

And he shall rise up at the voice of the bird. The voice of the bird is the crowing of the cock. So great is the wakefulness of old age that its sleep is disturbed even by the crowing of the cock.

And all the daughters of music shall be brought low. The daughters of music are the two ears. The voice becomes tremulous and feeble, and the hearing becomes obtuse. "The daughters of music" is a Hebraism for the voice and the ear, the organs used in the production or enjoyment of musical sound. So the arrow is called "the daughter of bow" by Isaiah.

They shall be afraid of that which is high. Those heights which in the days of their youth they would have ascended with ease and alacrity, the aged now look upon with hesitation and fear.

And fears shall be in the way. They are filled with the apprehension of imaginary dangers, which they have neither the sight to avoid nor the strength to overcome.

The almond tree shall flourish. The hair shall become gray. The flowers of the almond tree are white, and hence, when the tree is flourishing and full of them, it is compared to the hoary head of age.

The grasshopper shall be a burden. To the imbecility of old age the lightest thing, even a grasshopper, becomes an oppressive burden.

And desire shall fail. The appetites and desires of nature cease with the departure of youth.

Man goeth to his long home. Literally "to the house of his age," the grave, which is the last house and shelter for the material body.

The mourners go about the streets. This refers to the Eastern custom of employing official mourners, who made public lamentation in the streets for the dead. This passage is also explained as alluding to the rattles in the throat, the mouth and throat being considered as the street or road of the food, and the rattles being called the mourners because they are sure precursors of death.

The silver cord be loosed. The silver cord by some is said to be the string of the tongue; by others the spinal marrow, because of its silvery whiteness. The loosening of the silver cord is the cessation of all nervous sensibility.

The golden bowl be broken. The brain is called the golden bowl, from its yellow color. Death approaching, it is rendered unfit to perform its functions.

The pitcher be broken at the fountain. The pitcher means the *vena cava* or great vein, which carries the blood to the right ventricle of the heart, here called the fountain.

The wheel broken at the cistern. By the wheel is meant the *aorta* or great artery, which, receiving its blood from the left ventricle of the heart or cistern, dis-

tributes it throughout the body. These two last expressions, the breaking of the pitcher and the wheel, allude to the stoppage of the circulation of the blood, the last step in the decay, which is immediately followed by death. And then, in the concluding words of the preacher, "*Shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.*"

Commentators generally concur in the foregoing exposition of that beautiful allegory, the incorporation of which into the masonic ritual is one among the numerous evidences that the institution does and always has inculcated the dogmas of resurrection and immortality. Such of our readers who have not heretofore read the exposition of "this affecting, yet elegant and spirited description of old age and death," will now readily perceive how peculiarly appropriate is such an introduction to the sublime and awful ceremonies of that degree in which death, the resurrection and life eternal are the topics, and of which the spade, the coffin and the sprig of acacia are the symbols.

In all the ancient systems of religion and mysteries of initiation there was always some one plant consecrated in the minds of the worshipers and participants by a peculiar symbolism, and therefore held in extraordinary veneration as a sacred emblem. Thus the *ivy* was used in the mysteries of Dionysius, the *myrtle* in those of Ceres, the *erica* or *heath* in the Osirian, the *lettuce* in the Adonisian, the *mistletoe* in the Celtic, and the *lotus* or *water lily* in those of India and Egypt. The coincident symbol of Freemasons is the cassia or *acacia*.

In the mysteries of Adonis, which originated in Phœnicia, and were afterward transferred to Greece, the death and resurrection of Adonis was represented. A

part of the legend representing these mysteries was, that when Adonis was slain by a wild boar, Venus laid out the body on a bed of lettuce. In memorial of this supposed fact, on the first day of the celebration when funeral rites were performed, *lettuces* were carried in the procession *newly planted* in shells of earth. Hence the lettuce became the sacred plant of the Adonia or Adonisian mysteries.

The *lotus* was the sacred plant of the Brahminical rites of India, and was considered as the symbol of their elemental trinity—earth, water and air; because, as an aquatic plant, it derived its nutriment from all of these elements combined—its roots being planted in the earth, its stem rising through the water, and its leaves exposed to the air. The Egyptians who borrowed a large portion of their religious rites from the East, adopted the lotus, which was also indigenous to their country, as a mystical plant, and made it the symbol of their initiation, or the birth into celestial light. The lotus bears a flower similar to that of the poppy, while its large tongue-shaped leaves float upon the surface of the water. As the Egyptians had remarked that the plant expands when the sun rises and closes when it sets, they adopted it as a symbol of the sun; and as that luminary was the principal object of the popular worship, the lotus became in all their sacred rites a consecrated and mystical plant.

In the Osirian mysteries the *erica* or *heath* was the sacred plant. The legend of which related that Isis, when in search of the body of her murdered husband, Osiris, discovered it interred at the brow of a hill near which an erica or heath-plant grew; and hence, after the recovery of the body, and the resurrection of the god, when she established the mysteries to commemorate her

loss and her recovery, she adopted the erica as a sacred plant, in memory of its having pointed out the spot where the mangled remains of Osiris were concealed.

The *mistletoe* was the sacred plant of the Celtic mysteries. Its consecrated character was derived from two sources. One from a legend of the Scandinavian mythology, which is thus related in the Edda or Sacred Books of the Druids. The god Balder, the son of Odin, having dreamed that he was in some great danger of his life, his mother, Frigra, exacted an oath from all the creatures of the animal, the vegetable and the mineral kingdoms, that they would do no harm to her son. The mistletoe, contemptible from its size and weakness, was alone neglected, and of it no oath of immunity was demanded. Lok, the evil genius or god of darkness, becoming acquainted with this fact, placed an arrow made of mistletoe in the hands of Holder, the blind brother of Balder, on a certain day when the gods were throwing missiles at him in sport, wondering at their inability to do him injury with any arms with which they could attack him; but being shot with the mistletoe arrow, it inflicted a fatal wound and Balder died.

Another reason for the sacred character with which the mistletoe was invested by the Druids was, their veneration for the number three. The berries and leaves of this plant or vine grow in clusters of three united on one stalk. It was accounted a profanation to touch it with the fingers, and the ceremonies used in gathering this mysterious plant were of a nature calculated to infuse a sacred reverence deeply into the mind, and when plucked and ritually consecrated, it was reputed to possess every sanitive virtue, and was hence dignified with the appellation of All Heal.

The *myrtle* performed the same office of symbolism in the mysteries of Greece as the lotus did in India and Egypt and the mistletoe in the Celtic mysteries. The candidate in these initiations was crowned with myrtle, because, according to the popular theology, the myrtle was sacred to Proserpine, the goddess of the future life.

The legend of the voyage of Æneas to the infernal regions in search of his father, is now universally admitted to be a mythical representation of the ceremonies of initiation in the Elusinian mysteries. The legend is contained in the Sixth Book of Virgil, Æneid. A part of the legend is, that Anchises had been dead for some time, and Æneas, his son, professed so much duty to his departed father, that he consulted with the Cumæan sibyl whether it were possible for him to descend into the *shades below* in order to speak with him. The prophetess encouraged him to go, but told him he could not succeed unless he went into a certain place and plucked a *golden bough* or *shrub*, which he should carry in his hand, and by that means obtain directions where he should find his father. Here the *shrub* constituted a symbol of protection.

Ancient writers, from Herodotus down, notice the custom of marking graves with an evergreen, and also the custom of the mourners carrying an evergreen in the hands in funeral procession, and depositing it in the grave.

Among the Jews the priests were prohibited from crossing a grave, as it rendered them unclean, and they could not officiate in the tabernacle or temple worship until they had gone through a long course of purification. It was therefore necessary that graves should be marked that the priests might avoid them, and for this purpose an evergreen was used. Those who bestowed a marble

stone upon a grave caused a hole to be dug about a yard long, and a foot broad, in which *they planted an evergreen*, which seemed to grow out of the body.

There is a Rabbinical tradition which says that Adam, being sick and fearing death, sent his son Seth to the angel who guarded Paradise with an earnest request for a branch of the tree of life, thinking that if obtained he might by its means escape the dreadful effects of his sins. Seth obtained the bough, and the angel who gave it to him told him that what had been appointed should be fulfilled. During his absence Adam died and was buried; and Seth planted the branch upon his grave, where it took root and became a great tree. The tree was planted upon Lebanon, and was of such an extraordinary nature that it was at once palm, cypress and cedar, typical of victory, death and eternity.

Another tradition which illustrates the same idea is related by Sir John Mandeville: "That Adam was seck, and sayd to his sone Sethe, that he scholde go to the aungelle that kept Paradys, that he wolde senden hym oyle of mercy, for to anoynte his membres with, that he might ham hele. And Sethe wente. But the aungelle wolde not late him come in; but seyed to him that he migghte not have the oyle of mercy. But he toke him three greynes of the same tree that his fadre eet the appulle offe, and bad him, als sone as his fadre was ded, that he sholde putte these three greynes under his tongue, and grave him so; and he dide. And of these three greynes sprong a tree, as the aungelle seyde that it scholde, and bere a fruyt, throghe the whiche fruyt Adam scholde be saved. And whan Sethe came agen, he fonde his fadre nere ded. And whan he was ded, he did with the greynes as the aungelle bad him; of the whiche sprongen three

trees, of the whiche the crosse was made, that bare gode fruyt and blessed, oure Lorde Jesu Crist ; throghe whome Adam and all that comen of him scholde be saved, and delyvered from drede of dethe withouten ende, but it be there own defaute.”

There is some difficulty in assigning the true reason why a *sprig of acacia* or *cassia* was introduced into the system of Freemasonry, and also as to the name of the shrub or tree from which the sprig was taken. Masonic writers are not agreed in either particular. One fact is admitted, that the masonic sprig is a substitute for the lotus, the erica, the ivy, the myrtle, the mistletoe, etc., the sacred plant of the Ancient Mysteries.

The lessons of wisdom symbolized by them are the same ; the medium of imparting it is all that has been changed. The sacred plants named were susceptible of three explanations in the various systems in which they were used as symbols of immortality, of innocence and of initiation. These three significations are closely connected, and each of the three are regarded by different masonic writers as the true exposition of the masonic symbol.

There can be no doubt but that all these plants held sacred by the ancients had a common origin in some ancient and general symbolic idea. Was it the branch brought by the dove to Noah in the Ark ?

In the English rituals the plant is called “cassia,” but high masonic authority in the United States (Dr. A. G. Mackey), asserts this to be an incorrect spelling of the name of the plant, and defines it to be the “acacia,” which latter is the word generally used in the American rituals. It is not our purpose to attempt to reform rituals, or decide disputed points, contented with giving the dif-

ferent versions of the story, and leaving our readers to draw their own conclusions.

The acacia, *mimosa nilotica* of Linnæus, or Egyptian thorn, is a perennial, with red branches and spires rising often to the height of twenty feet, and produces the gum arabic of the shops. "It would seem to be an insuperable objection to the claim of this tree to be the masonic cassia that it is a native of the *sandy* deserts of Africa, Arabia and the contiguous parts of Asia, and would scarcely be found growing on the *limestone rocks* of Mount Moriah. No mention is made of its thorny character in any masonic tradition, nor is it likely that a tree twenty feet high would have been resorted to at midnight for the object mentioned in the legend, while the scanty earth around was covered with shrubs equally suitable for the purpose.

"Although it would seem that the conjecture of the *acacia* being the masonic plant is open to doubt, it is not by any means certain that any other plant can be conclusively established as the symbol in question." (*Rockwell*.)

"Moreover, though I am quite willing to allow that the shittim wood is a species of acacia (whether the *vera horrida* or *aribica* it is difficult to say, as they all grow in Arabia as well as in the north of Africa), still there is not the smallest trace of any tree of the kind growing so far north as Jerusalem.

"It seems clear that if a real plant was used, as we say in the legend, it must have been an evergreen. I have said that the cassia was not a native of Palestine, nor even cultivated there; but there is a species of laurel which is called cassia, and is an evergreen. This grows in Palestine. The laurel was sacred to Apollo or the

sun, whose astronomical death is alluded to in the mysteries ; and it is perhaps in this way that we may come to a satisfactory conclusion respecting the introduction of the word "cassia," corrupted since the Christian era, nay, since 1730, into acacia." (*Oliver.*)

"It is a very great error to designate the symbolic plant of Masonry by the name of 'cassia,' an error which undoubtedly arose, originally, from the very common habit among illiterate people of sinking the sound of the letter *a* in the pronunciation of any word of which it constitutes the initial syllable. Just, for instance, as we constantly hear in the conversation of the uneducated, the words *pothecary* and *prentice* for *apothecary* and *apprentice*, will we also find *cassia* used for *acacia*. Unfortunately, however, this corruption of *acacia* into *cassia* has not always been confined to the illiterate ; but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even the venerable Oliver, although well acquainted with the symbolism of the acacia, and having written most learnedly upon it, has at times allowed himself to use the objectionable corruption, unwittingly influenced, in all probability by the too frequent adoption of the latter word in the English lodges. In America, but few Masons fall into the error of speaking of the *cassia*. The proper teaching of the *acacia* is here well understood. Oliver, it is true, says that there is not the smallest trace of any tree of the kind growing so far north as Jerusalem ; but this statement is refuted by Lieutenant Lynch, who saw it growing in great abundance at Jericho, and still further north." (*Mackey.*)

The word *cassia* is mentioned three times in the Scriptures, Exodus xxx. 24, Ezekiel xxvii. 19, and Psalms

xlv. 8 ; in each case the reference is to an aromatic plant which formed a constituent portion of some perfume. Frequent reference is made to the *shittah* or *shittim* wood ; it was esteemed sacred by the Hebrews. The Rabbi Joseph Schwarz says : "The acacia (*shittim*) tree, *al sunt*, is found in Palestine of different varieties ; it looks like the mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic of commerce."

Calmet, Parkhurst, Gesenius, Clark, Shaw and all the best authorities concur in saying that the *otzi shittim*, or *shittim* wood of Exodus, was the common acacia or *mimosa nilotica* of Linnæus.

It is perhaps impossible at this remote period to determine what sprig, if any, was actually used by the architects at the building of the temple. The names now in use seem certainly to have been introduced a long time afterward. It is probable that the sprig alluded to in the ritual is a mythological one. In the last century a phrase like the following was used : "His tomb was in the rubbish and filth cast forth of the temple, and *acacia* bloomed over his grave." This could not allude to the shrub ; because, admitting it to be indigenous to the soil, a slipt sprig could not be said to *bloom*. It was therefore figurative of the innocence of life, of the person there buried, and which was proposed for the initiation of the candidate. An old legend says "that twelve Fellow Crafts carry a sprig of cassia in their hands in token of their innocence ;" another, "that after making a discovery they stuck a sprig of cassia in the ground to mark the place, and went and informed King Solomon." The York legend says that "the place was the *sea side* ;" the French say "it was on Mount Lebanon ;" another

that "it was near Jerusalem;" and still another, that "it was on a small hill west of Mount Moriah;" and yet another, that "it was on Mount Calvary."

The Hebrew word which in Psalms is rendered "cassia" is derived from קצץ, "to cut short," "to cut off." With this view of the meaning of the term cassia its masonic application is apparent and peculiar, and its symbolic coincidence with that portion of the legend in which it first made its appearance is obvious at once to the initiated.

An old legend says "My name is cassia," which is equivalent to saying, "I have been in the grave; I have triumphed over it by rising from the dead, and being regenerated in the process I have a claim to life everlasting."

From that part of the legend of the voyage of Æneas in search of his father, it appears that Anchises, the great preserver of the Trojan name, could not have been discovered but by the help of a *bough* which was plucked with great ease from a tree. The coincidence with the legend of the masonic sprig is sufficiently evident without quoting further. Again, the principal cause of Æneas' descent into the shades was to inquire of his father the secrets of the fates which should some time be fulfilled among his posterity. The occasion of the brethren searching so diligently for their master was, it seems, to receive from him the secret *word* of Masonry, which should be delivered down as a test to their fraternity of after ages.

Following this story in Virgil is a verse relating to a friend of Æneas :

"Præterea jacet exanimus tibi corpus amici,
Heu nescis !"

The body of your friend lies near you dead,
Alas, you know not how !

This person was Misneus, who had signalized himself in the Trojan war alongside of Hector, and after the fall of Troy had accompanied Æneas to Italy on the shores of which country, near the city of Cumæ, he was murdered and buried under a high hill.

But there is another story in Virgil which presents a more striking coincidence than either of the others ; which is this : “ Priamus king of Troy, in the beginning of the Trojan war, committed his son, Polydorus, to the care of Polymnestor king of Thrace, and sent with him a great sum of money ; but after Troy was taken, the Thracian, for the sake of the money, killed the young prince and privately buried him. Æneas, coming into that country and *accidentally plucking up a shrub* that was near to him *on the side of a hill*, discovered the murdered body of Polydorus.



CHAPTER X.

MASTER MASON — CONTINUED.

CLEFTS in the Rocks — Places of Refuge — Scriptural Coincidences — Tradition of the Tomb of Hiram Abif — “Hieroglyphical figure” of Modern Date — Tradition of the Selection of a Successor to Hiram — Tradition of Queen Elizabeth and the Grand Lodge at York — Tradition of the Killing of an Apprentice at Lincoln Cathedral — Similar one of Roslyn Castle — Symbols the Language of Ancient Theology — Lessons of the Ancient Sages conveyed in Symbols and Parables — Initiation a School in which was Taught the Truths of Primitive Revelation — All the Ancient Sages were Pupils of Initiation — Dogma of a Future State a Prominent Feature in the Mysteries — The Object of the Mysteries — Curiosity Excited — Secrecy Required — Mysteries were Funeral in Character — Legend of Osiris, Isis and Typhon — Meaning of the Words Osiris and Typhon — Egypt the Great School of the Mysteries — The Legends of every Nation had the same General Character — Tradition of the Introduction of the Mysteries into Different Countries — Legends must have had a Common Origin — Immortality nowhere Enunciated in the Old Testament — Tradition of the Quarrel between Cain and Abel — Mahomedan Tradition of the Death of Abel — Rabbinical Tradition of the Burial of Abel by Adam — Coincidences in Legends — Theory of the Transmission of the Legend — The true Intent of the Mysteries Corrupted by the Ancients — Restored by Solomon — Substitution of a Temple Legend for the Egyptian — Was Hiram Abif present at the Dedication of Solomon’s Temple — The Masonic Legend Cosmopolitan — Explication of the Symbolic and Allegorical Teachings — Five Points — Illustrations of the Five Points of Fellowship.

THE whole of Palestine is very mountainous, and these mountains abound in natural caves formed by the clefts in the rocks, which were anciently places of refuge for the inhabitants in time of war, and were often used as lurking places for robbers or as tombs for the repose of the dead. Frequent allusions are made in the Old Testament to these places of refuge and concealment, “Because of the Midianites the Children of Israel made them

the dens which are in the mountains, and caves, and strongholds." (Judges vi. 2.) "When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." (1st Sam. xiii. 6.) It is therefore strictly in accordance with historical and geographical truth that the statement in relation to the concealment of certain persons "in the clefts of the rocks" is made in the traditions.

In noticing, as we should on every applicable occasion, the analogy between the traditions of Freemasonry and the Scriptures, we shall be struck by the illustration of the circumstances connected with the concealment alluded to afforded by the second chapter of the Book of Isaiah. The prophet is describing with his peculiar eloquence the wickedness of the people, and the terror and consternation with which the consciousness of this wickedness shall inspire them at the coming of the Lord, and he paints them as fleeing, in the extremity of their fear, to the same place of refuge as those which the traditions of Masonry inform us were sought in their remorse by the persons to whom allusion is made above: "They shall go," says Isaiah (ii. 21), "*into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His Majesty, when he ariseth to shake terribly the earth.*"

In the Egyptian Temple of Tentyra the ceiling is divided into two compartments, by a figure of Isis in very high relief. In one of them is the zodiac; in the other a variety of boats, with four or five human figures in each, one of whom is in the act of spearing a large egg, while others are stamping upon the victims of their fury among which are several human beings.

The walls of an adjoining room are covered with several representations of an individual—*first, lying on a couch at the point of death; then, stretched out lifeless on a bier, and finally being embalmed.* Masonic readers will understand the allusion without comment.

A tradition recited in one of the degrees of the Ancient and Accepted Rite says, that “at the death of Hiram Abif, Solomon, being desirous of paying a tribute of respect to his friend, requested Grand Inspector Adoniram to make arrangements for his interment. He furnished a superb tomb and obelisk of black and white marble, which he finished in nine days. The entrance to the tomb was between two pillars supporting a square stone surrounded by three circles, on which was engraven the Hebrew letter \aleph . The heart was inclosed in a golden urn, to the side of which a triangular stone was fixed, inscribed with the Hebrew letters \aleph . \beth . γ . within a wreath of acacia. The urn was placed on the top of the obelisk. Three days after the interment Solomon visited the tomb, and with solemn ceremonies in the presence of the brethren offered up a prayer, and *with hands and eyes elevated to heaven* exclaimed, ‘It is accomplished.’”

Within the last fifty years there has been added to the American emblems of Freemasonry that which is sometimes termed a “hieroglyphical figure”—a female weeping over a broken column, a book open before her; in her right hand a sprig, in her left an urn; Time standing behind her with his fingers infolded in the ringlets of her hair. This figure was designed by the Rev. Jonathan Nye for the *Hieroglyphic Monitor*, published by Jeremy L. Cross in 1819. The idea, doubtless, was derived from the legend of Isis weeping at Byblos over the column torn from the palace of the king, which contained

the body of Osiris, while *Horus*, the god of time, pours ambrosia on her hair.

The tradition above quoted from the Ancient and Accepted Rite may be of comparative modern origin ; admitting that it is, certainly it is at least a century older than the hieroglyphical figure depicted first in Cross' chart, and copied from him by all those who have used embellishments in the making up of instruction books or monitors.

There is a tradition in one of the degrees that, during the building of King Solomon's Temple, the Master Mason's degree being in abeyance, the king ordered twelve Fellow Crafts to go to a certain place and watch for the rising of the sun, promising that he who first saw it should be the third Master Mason, and that one of them succeeded by turning his back to the east and discovering the earliest beams of the sun on the western hills.

Tradition says that "Queen Elizabeth, hearing that the Masons had certain secrets that could not be revealed to her (for that she could not be Grand Master), and being jealous of all secret assemblies, etc., she sent an armed force to break up their annual Grand Lodge at York, on St. John's day, the 27th of December, 1561. Sir Thomas Sackville, then Grand Master, instead of being dismayed at such an unexpected visit, gallantly told the officers that nothing could give him greater pleasure than seeing them in the Grand Lodge, as it would give him an opportunity of convincing them that Freemasonry was the most useful institution that was ever founded on divine and moral laws. The consequence of his arguments were that he made the chief men Freemasons, who on their return made an honorable report to the queen, so that she never more attempted to dislodge or disturb them, but

esteemed them as a peculiar sort of men that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church and state."

Most of the cathedrals and castles in the mother country have some tradition or legend connected with their building. Such legends have a peculiar sameness, which proves that the legend was a general one, having its origin at a remote period. We shall give but two of them for illustrations.

One of them is thus retailed by the cicerone in Lincoln Cathedral. It will be observed that at each end of the great transept is a splendid rose window. One of them it is said was executed by the master mason himself, and that he exercised the utmost ingenuity upon it, that it might remain an immortal monument of his superior taste and genius. When it was completed he was called away to a distant part of the country, and during his absence one of the apprentices filled up the corresponding window with the fragments of the broken glass which his master had cast aside; and he disposed of them with such admirable effect, that when the master returned and saw that the superior talent of the apprentice had eclipsed his own performance and neutralized his claim to superior excellence, in despair he cast himself from the scaffold and was dashed to pieces on the stones below.

The other is of Roslyn Chapel: "The master mason of this edifice, meeting with some difficulties in the execution of his design, found it necessary to go to Rome for information, during which time his apprentice carried on the work, and even executed some parts concerning which his master had been most doubtful, particularly the fine fluted column ornamented with wreaths of foliage and flowers twisting spirally around it. The master, on his

return, stung with envy at this proof of the superior abilities of his apprentice, slew him by a *blow with his hammer*.

In these traditions we have a plain reference to a fact which occurred in the antediluvian world. The original fact had been so long covered up and so distorted by the mythology of the ancients that it was not thought of in connection with the mysteries, but a vague idea of a tragedy having occurred some time and some where was entertained, and it is not improbable that the tradition may be traced to the legend which was indicated by an old word which signifies "the builder smitten."

In all time religious truth has been hidden under symbols, and often under a succession of allegories, where veil after veil had to be penetrated before the light was reached and the essential truth stood revealed. Symbols were the almost universal language of ancient theology. They were the most obvious method of instruction, for, like Nature herself, they addressed the understanding through the eye, and the most ancient expressions denoting communication of religious knowledge signify ocular exhibition. The first teachers of mankind borrowed this method of instruction, and it comprised an endless store of pregnant hieroglyphics. These lessons of the olden time were the riddles of the Sphinx tempting the curious by their quaintness, but involving the personal risk of the adventurous interpreter. "The gods themselves," it was said, "disclose their intentions to the wise, but to fools their teachings are unintelligible;" and the king of the Delphic oracle was said not to *declare*, nor on the other hand to *conceal*, but emphatically to "*initiate* or signify."

The ancient sages of all nations involved their meaning in similar indirections and enigmas ; their lessons were conveyed either in visible symbols or in those "parables and dark sayings of old" which the Israelites considered it a sacred duty to hand down unchanged to successive generations. The explanatory tokens employed by man, whether emblematical objects or actions, symbols or mystic ceremonies, were, like the mystic signs and portents, either in dreams or by the wayside, supposed to be significant of the intentions of the gods ; both required the aid of anxious thought and skillful interpretation. It was only by the correct appreciation of analogous problems of nature that the will of heaven could be understood by the divine or the lessons of wisdom become manifest to the sage.

The mysteries were a series of symbols, and what was *spoken* there consisted wholly of accessory explanations of the act or image—sacred commentaries explanatory of established symbols, and the ancient views of the relation between the human and divine received dramatic forms, which were explained through the medium of symbolic instruction.

There has ever been an intimate alliance between the two systems (the symbolic and the philosophical) in the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals of all secret and mysterious societies : there has been a constant series, an invariable uniformity of principles which come from an aggregate—vast, imposing and true—composed of parts that fit harmoniously only there.

Symbolic instruction is recommended by the constant and uniform usage of antiquity ; and it has retained its influence throughout all ages as a system of mysterious

communication. The Deity, in his revelations to man, adopted the use of material images for the purpose of enforcing sublime truths, and Christ taught by symbols and parables.

Initiation was a school in which were taught the truths of primitive revelation ; the existence and attributes of one God ; the immortality of the soul ; rewards and punishments in a future life ; the phenomenon of nature ; the arts, the sciences, morality, legislation, philosophy and philanthropy, and what we now style psychology and metaphysics, with animal magnetism and the other occult sciences.

All the philosophers and legislators that made antiquity illustrious were pupils of the initiation ; and all the beneficent modifications in the religions of the different people instructed by them were owing to their institution and extension of the mysteries. In the chaos of popular superstitions those mysteries alone kept man from lapsing into absolute brutishness. Pythagoras, Zoroaster and Confucius drew their doctrines from the mysteries. Clemens of Alexandria, speaking of the great mysteries, says : " Here ends all instruction. Nature and all things are seen and known." Had moral truths alone been taught the initiate, the mysteries could never have deserved or received the magnificent eulogiums of the most enlightened men of antiquity ; of Pindar, Plutarch, Isocrates, Diodorus, Plato, Euripides, Socrates, Aristophanes, Cicero, Epictetus, Marcus Aurelius and others—philosophers hostile to the sacerdotal spirit or historians devoted to the investigation of truth. No ; all the sciences were taught there : and those, oral or written traditions, briefly communicated which reached back to the first age of the world.

Initiation was considered to be a mystical death—a descent into the infernal regions where every pollution and the stains and imperfections of a corrupt and evil life were purged away by fire and water, and the perfect *epopt* was then said to be *regenerated*, *new-born*, restored to a renovated existence of *life, light* and *purity*, and placed under the Divine protection.

A new language was adapted to these celebrations, and also a language of hieroglyphics unknown to any but those who had received the highest degree. And to them ultimately were confined the learning, the morality and the political power of every people among which the mysteries were practiced. So effectually was the knowledge of the hieroglyphics of the highest degree hidden from all but a favored few, that in process of time their meaning was entirely lost and none could interpret them. If the same hieroglyphics were employed in the higher as in the lower degrees, they had a different and more abstruse and figurative meaning. It was pretended in later times that the sacred hieroglyphics and language were the same that were used by the celestial deities. Every thing that could heighten the mystery of initiation was added, until the very name of the ceremony possessed a strange charm and yet conjured up the wildest fears. The greatest rapture came to be expressed by the word that signified to pass through the mysteries.

The doctrine of a future state of rewards and punishments formed a prominent feature in the mysteries, and they were also believed to assure much temporal happiness and good fortune and afford absolute security against the most imminent dangers by land and sea. Public odium was cast on those who refused to be initiated. They were considered profane, unworthy of public

employment or private confidence, and held to be doomed to eternal punishment as impious. To betray the secrets of the mysteries, to wear on the stage the dress of an initiate, or to hold the mysteries up to derision, was to incur death at the hands of public vengeance.

The mysteries were not merely simple lustrations and the observance of some arbitrary formulas and ceremonies, nor a means of reminding men of the ancient condition of the race, but they led men to piety by instruction in morals and as to a future life, which, at a very early day, if not originally, formed the chief portion of the ceremonial.

They were the invention of that ancient science and wisdom which exhausted all its resources to make legislation perfect ; and of that philosophy which has ever sought to secure the happiness of man by purifying his soul from the passions which can trouble it, and, as a necessary consequence, introduce social disorder.

The object of the mysteries was to ameliorate our race ; to perfect its manners and morals, and to restrain society by stronger bonds than those which human laws impose ; to procure for man a real felicity on earth by means of virtue, and to that end he was taught that his soul was immortal, and that error, sin and vice must needs, by an inflexible law, produce their consequences.

They may in the lapse of time have degenerated into impostures and schools of false ideas ; but they were not so in the beginning, or else the wisest and best men of antiquity have uttered the most willful falsehoods. In process of time the very allegories of the mysteries themselves—Tartarus and its punishments, Minos and the other judges of the dead—came to be misunderstood, and to be false because they were so ; while at first, they

were true because they were recognized as merely the arbitrary forms in which truths were enveloped.

Nothing excites men's curiosity so much as mystery, concealing things which they desire to know ; and nothing so much increases curiosity as obstacles that interpose to prevent them from indulging in the gratification of their desires. Of this the legislators and hierophants took advantage to attract the people to their sanctuaries, and to induce them to seek to obtain lessons from which they would perhaps have turned away with indifference if they had been pressed upon them. In this spirit of mystery they professed to imitate the Deity, who hides himself from our senses and conceals from us the springs by which he moves the universe. They admitted that they concealed the highest truths under the veil of allegory, the more to excite the curiosity of men and to urge them to investigation. The secrecy in which they buried their mysteries had that end. Those to whom they were confided bound themselves by the most fearful oaths never to reveal them. They were not allowed even to speak of these important secrets with any others than the initiated ; and the penalty of death was denounced against any one indiscreet enough to reveal them, or found in the temple without being an initiate ; and any one who had betrayed those secrets was avoided by all as excommunicated.

By initiation those who were *fellow-citizens* only became *brothers*, connected by a closer bond than before, by means of a religious fraternity, which bringing men nearer together, united them more strongly, and the weak and the poor could more readily appeal for assistance to the powerful and the wealthy, with whom religious associations gave them a closer fellowship.

Everywhere and in all their forms the mysteries were funeral in character, and celebrated the mystical death and restoration to life of some divine or heroic personage ; and the details of the legend and the mode of death varied in the different countries where the mysteries were practiced.

A brief summary of the Egyptian legend will serve to show the leading idea on which the mysteries among the Hebrews were based.

Osiris king of Egypt, willing to confer an indeprivable benefit on all the nations around him by communicating to them the arts of civilization, left the government of his kingdom to the care of his wife, Isis, and made an expedition of three years to effect his benevolent purpose. On his return he fell a sacrifice to the intrigues of his *brother* Typhon, who had formed a conspiracy in his absence to destroy him and usurp his throne. At a grand entertainment to which Osiris was invited, when none but the conspirators were present, Typhon produced a valuable chest, richly adorned with work of gold. He had succeeded in procuring without suspicion a measurement of the person of Osiris, and had caused the chest to be made of such proportions as would fit his body. During the entertainment and while the guests were extolling the beauty of the chest, Typhon promised to give it to any person present whose body it should most conveniently hold. Osiris was tempted to try the experiment, but was no sooner laid in the chest than the lid of it was nailed down and thrown into the river. The body of Osiris thus committed to the mercy of the winds and waves was cast up at Byblos, in Phœnicia, and left at the foot of a tamarind tree. (*See frontespiece.*)

As soon as Isis was informed of the death of the unfor-

tunate Osiris, and that his body had been shut up in a coffin, in the extremity of sorrow and despair at the loss of her husband she set out in company with Thoth in *search* of the body. Uncertain of the route she ought to pursue, uneasy and agitated, her heart lacerated with grief, in mourning garb, making the air reëcho with her lamentations, she *interrogates* every one she meets. After encountering the most extraordinary adventures, she is informed by some young children that the coffin which contains the body of her husband had been carried by the waters out to sea, and thence to Byblos where it was stopped, and was now reposing *upon a plant* (erica) which had put forth a superb stalk. The coffin was so enveloped as to exhibit the appearance of being a part of it.

The king of the country, astonished at the beauty of the bush, had it cut, and made of it a column for his palace, without perceiving the coffin which had become incorporated with it. Isis, actuated by a divine impulse, arrived in Byblos and discovered the coffin, and engaged herself as nurse to the king's children. As a reward for her services she demanded that the precious column should be given to her. Disengaging the coffin from the branches by which it was covered, she took out the body and sent the branches to the king, who deposited them in the Temple of Isis. She then returned to Egypt, where her son Horus reigned and deposited the body in a secret place, intending to give it a splendid interment. By the treachery of Typhon she was again deprived of the body, which was severed into fourteen parts and deposited in as many different places. Isis, with unparalleled zeal and perseverance undertook a second journey to search for these scattered remnants, and after considerable fatigue and disappointment, succeeded in find-

ing every part and buried them where they were discovered, erecting an altar over every grave to mark the place where her husband's remains were deposited. Isis, aided by her son Orus, or Horus, warred against Typhon, slew him reigned gloriously, and at her death was reunited to her husband in the same tomb.

The masonic reader will be struck with the remarkable coincidences which the above legends present with one with which he is acquainted. In the mysteries, the nailing up of the body of Osiris in the chest or ark was termed the *aphanism*. The first persons who discovered the manner of the death of Osiris were Pan and the satyrs, who communicated the intelligence to the Egyptian people, and they were overwhelmed with horror and amazement at the intelligence. Hence the word *panic*. The recovery of the different parts of the body by Isis was called *euresis*, or finding. It was then proclaimed that Osiris was risen from the dead, and the most extravagant demonstrations of joy were used to express the sincere delight of the Mystæ on this interesting occasion.

The word *Osiris* means, according to the most learned among the ancients, *the soul of the world, the governor of nature, the king, the guide, the coachman or leader*. It was expressed in their writing sometimes by the figure of a man bearing a sceptre, sometimes by that of a coachman carrying a whip, or plainly by an eye. The *all-seeing eye* as an emblem in Masonry represents the true God. Typhon is but the anagram of Python, the serpent tempter ; the word signifies *to over-persuade, to deceive*.

Egypt was repeopled after the Deluge by the sons of Ham, and they made more rapid advances in recovering a knowledge of the arts and sciences partially lost by

that catastrophe than any other people, until Egypt became to be looked upon as the mother of science. Philosophers of all nations resorted there for instruction and initiation, and writers generally assert that her religious system was borrowed by all other nations. Hence it is said the reason why Saturn, Jupiter, Neptunian, Bacchus, Dionysius, Adonis, Hu, Schiva, Brahma, Odin, Fohi, etc., were said but to be other names for Osiris ; and Venus, Astarte, Juno, Ceres, Proserpine, Cerdeiven, Frea, Rhea, Sita, etc., of Isis. The legends of every one of the different phases of the mysteries, irrespective of country or language, had the same general character ; in fact, were all identical except in the name of individuals. Each legend represented the death, by violence, of some particular person ; with some it was a god, with others a demi-god, and with others a great warrior or person who had conferred signal benefits upon man in agricultural pursuits, or in the arts and sciences. In consequence of such death something was lost ; there was then a search made for that which was lost, a finding of it, or of a part of it, or of something that was adopted as a substitute for it—a beginning in sorrow and lamentation, and an ending in joy and rejoicing. Such is a brief summary of the legend that accompanied the ceremonial of each of the systems of the mysteries of which we have any account, either historical or traditional, that has been practiced on this globe. We have presented that of the Egyptian mysteries because it has been generally regarded as the parent of all others. More pages of the writings of the ancients that have been preserved to our times are devoted to the mysteries than to the development of empires. Hence we have a better knowledge of the ceremonial and legend of many of the phases of the

mysteries than we have of the country in which they were practiced.

That all the mysteries throughout the world were the same in substance, being derived from one source, and celebrated in honor of the same deities, though acknowledged under different appellations, is further evidenced from the fact that they are traced to the plains of Shinar before the dispersion of mankind.

They were introduced, so says tradition, into India by Brahma, into China and Japan by Buddha, into Egypt by Thoth, the son of Mizraim (some say by Mizraim himself), into Persia by Zeradhust, into Greece by Melampus or Cadmus, into Bœotia by Prometheus and his son, into Crete by Minos, in Samothrace by Eumospus or Dardanus, into Messene by Caucon, into Thebes by Methapus, into Athens by Erectheus, into Etruria by Philostratus, into the city of Arene by Lycus, into Thrace by Orpheus, into Italy by the Pelasgi, into Cyprus by Cinyras, into Gaul and Britain by Gomer, or his immediate descendants, into Scandinavia by Sigge or Odin, into Mexico by Vitzliputzli, and into Peru by Manco Capac and his wife—and into Judea by Hiram Abif.

The candidate in these initiations was made to pass through a mimic representation or repetition of the conflict and destruction of Osiris and the eventual recovery of his body ; and the explanation made to him after he had received the full share of light to which the painful and solemn ceremonies through which he had passed had entitled him, constituted the secret doctrine, the object of all the mysteries.

Neither history or tradition relate any circumstance as occurring on the plains of Shinar that could have been the great original of the legend noticed. It must have

had an original as is proved by its universal acceptance. In finding that original we shall find the original of the masonic legend brought to Judea by Hiram Abif himself, as chief of the Dionysian artificers.

Turning to the Holy Scriptures we find recorded in Genesis iv. 8, 9, as follows : " And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother ? And he said, I know not : Am I my brother's keeper ?"

Here, in plain, simple language, we find the original of that legend which has puzzled the philosophers and learned men of the world for more than four thousand years. This theory is not so wild or visionary as that of the Astronomical or the Arkite ; it does not require so much stretch of the imagination to fill up the details.

We can nowhere find in the Scriptures, from Genesis to Malachi, a direct or emphatic enunciation of immortality. Moses, the lawgiver chosen by the Almighty to make known to his elect people the forms and ceremonies with which he chose to be worshiped, nowhere speaks of the doctrine, or of that of future rewards and punishments. Are we to suppose that the world was left for over five thousand years in ignorance of these great truths ? The doctrine was first publicly taught by Jesus of Nazareth, so far as the Scriptural record is concerned. But admit that the doctrines are shadowed, that the Old Testament is full of allusions, which we by the help of the New Testament understand ; to teach the immortality of the soul and man's accountability without such assistance, those dogmas are susceptible of argument. We know from tradition, and from those termed Heathen

writers, that such belief was entertained long before the New Testament was written ; aye, a thousand years before the time of Moses. When were these truths enunciated ?

Relative to the origin of the difficulty between Cain and Abel, Mahomedan as well as Jewish traditions say " that both Cain and Abel were born with a twin sister. When they were grown up, Adam, by God's direction, ordered Cain to marry Abel's twin sister, and that Abel should marry Cain's ; for, it being the opinion that marriages ought not to be had in the nearest degrees of consanguinity, since they must necessarily marry their sisters, it seemed reasonable to suppose they ought to take those of the remoter degree ; but this Cain refused to agree to, because his own sister was the handsomest, and he was desirous of marrying her himself. Adam ordered them to make their offerings to God, thereby referring the dispute to his determination. Cain complied with great reluctance and offered a sheaf of the very worst of his corn, while Abel's offering was a fat lamb of the best of his flock." Abel's offering was accepted in a public manner and Cain's rejected ; this circumstance, the rejection of his suit, appears to have excited Cain's evil passions to such a degree that Deity inquired of Cain, " Why art thou wroth ? and why is thy countenance fallen ?"

The account of the murder of Abel in our version is not only brief but appears to be defective. The words " And Cain talked with Abel his brother" do not express the sense of the original ; it should rather have been, " And Cain said," etc. Our translators, not finding any record of what was said, have given us that rendering. The Samaritan Pentateuch supplies the words, adding, " Let us walk out into the field," etc.

The Jerusalem Targum gives the conversation as follows : " And Cain said unto Hebel his brother, Let us go out into the field ; and it came to pass that when they were in the field, Cain answered and said unto Hebel his brother, I thought that the world was created in mercy ; but it is not governed according to the merit of good works, nor is there any judgment, nor a Judge, *nor shall there be any future state* in which good rewards shall be given to the righteous, and punishment executed on the wicked ; and now there is respect of persons in judgment. On what account is it that thy sacrifice has been accepted and mine not received with complacency ? And Hebel answered and said, The world was created in mercy, and it is governed according to the fruit of good works ; there is a Judge, *a future world*, and a coming judgment, where good rewards shall be given to the righteous, and the impious punished, and there is no respect of persons in judgment ; but because my works were better and more precious than thine, my oblation was received with complacency. And because of these things they contended on the face of the field ; and Cain rose up against Hebel his brother, and *struck a stone in his forehead* and killed him."

The Mahommedan tradition says " that as Cain was considering which way he should effect the murder, the Devil appeared to him in human shape and showed him how to do it by crushing the head of a bird between two stones."

A Rabbinical tradition says that Adam found and kept the body of Abel a number of days, not knowing what to do with it, until God taught him to bury it by the example of a raven, who, having killed another raven in his presence, dug a pit with his claws and beak, and buried

him therein." Mahommedans have the same tradition except only they make the raven appear to Cain.

Here we find a loss of life by violence, and that, too, by the hand of a *brother*, as in the case of Osiris, etc.; the escape of the murderer; the search, as the inquiry was made by God, "Cain where is thy brother?" the discovery of the body by his disconsolate parents, and its subsequent interment under a certain belief of its final resurrection from the dead. These two latter facts we infer; if the body had not been found by Adam, from whence came the tradition recorded by Moses? Moses either copied from the records kept before the Flood, or he recorded the traditions transmitted orally; in either case there must have been the fact for a starting-point of record or tradition, and hence we infer that Adam found the body, and having found it made the only disposition of it probable, that is, buried it. These two points disposed of, we draw upon the imagination for only one, and that is, that Adam buried the body *under a certain belief of its final resurrection from the dead*. Does it require any great stretch of the imagination to suppose that then and there (if the communication had not been previously made), God made the enunciation to the mourning parents of Abel, *that which was lost should be found*; that which had given the body life, animation, power, thought and heat, was immortal, and that they should find it hereafter in another world? Finally, to complete the coincidences of the legend, the murder was discovered and the murderer received the punishment directed by the Almighty.

The report of the conversation between Cain and Abel found in the Jerusalem Targum, if true, would prove that the great truth of immortality had been enunciated, and

that Abel fully believed it, while it was denied by Cain. Be that as it may, it was first publicly and positively enunciated by Jesus of Nazareth, according to our Scriptures, and those every Mason should believe. When is it so likely that the enunciation would have been made as upon the occurrence of the first death in the world? Had it been first made to Moses it would have been recorded, or have come down by tradition as did the oral law, but Moses is silent upon the subject. That Moses was acquainted with the doctrine we know, because it was one of the elements of the mysteries in which he had been initiated before he left the court of Pharaoh as a wanderer.

The theory then is that the legend of the death of Abel was the archetype of all the legends recited in the mysteries of the ancients. Transmitted orally, it was known and furnished the basis of the mysteries on the plains of Shinar; after the Dispersion it was carried into every land where they migrated. The name of the hero changed as the language was changed. Egypt made more rapid advances in recovering the arts and sciences than any other nation, and gradually obtained an ascendancy in science and religion as the legend had suffered less variation, or rather as less innovations had been made in it in Egypt than in other countries. The philosophers who visited that country carried back with them the legend which they found there and thus renovated their systems, and thus the Egyptian legend became to be regarded as the original. The renovated system was introduced into Greece, where Osiris took the name of Bacchus (or Iacchus, from which comes Iao, Jove, Jovis, Jehovah) or Dionysius. The Ionian architects, in pursuit of employment, migrated to every civilized country,

practicing the Dionysian rites wherever they were, and thus become to be called the "Fraternity of Dionysian Artificers." In the course of their migrations they came to Tyre, and from thence to Jerusalem, where they found the true original legend.

Here, by the wisdom of Solomon, a union was consummated ; the process of time and proneness of man to follow their natural inclinations had caused a declension from the original sacred character of the mysteries and they had become corrupt. Solomon and Hiram Abif re-organized, as it were, the whole system, restoring them to their original intent.

We do not assert that the legend of Hiram Abif is true. We only know that it has come to us by tradition. At what time the legend of the death of Hiram Abif took the place of the older legends in the mysteries of Persia, India, Egypt, etc., we have no information. Nor is it important for us to know ; for Masonry is a succession of allegories, the mere vehicles of great lessons in morality and philosophy.

Tradition says, "after the completion, but before the dedication of the temple." It is possible that our legend may be in fact true, and not allegorical ; it may be that the circumstances occurred, not "on the day set apart for the celebration of the *cope-stone*," but on the day (eleven months after) set apart for the *dedication* of the temple.

Such a version of our tradition would not be in opposition to the Scriptural account, for we find "Hiram *made an end* of doing all the work that he made King Solomon for the house of the Lord." (1st Kings, vii. 40.) Lest this plain intimation should be perverted or misunderstood, the above chapter enumerates all the wonderful works

of Hiram, which includes the making of all the holy vessels, and may account for the temple not being dedicated until eleven months after the cope-stone was placed. In the last verse of the chapter last mentioned, which is in the same connection with his making an end of all his work, it was said, "*so was ended all the work that King Solomon made for the house of the Lord.*" To place the fact of Hiram's being alive at the finishing of the temple beyond all doubt, it is said, "And Hiram *finished the work* that he was to make for King Solomon for the house of God." (2d Chron. iv. 11.)

The succeeding chapter without any break in the narrative records the ceremonies of the dedication. Nor do the Scriptures mention the death of Hiram Abif, nor deem him worthy of any mention whatever, except as a skillful workman in metals. In them it nowhere appears that he was a person fitted to associate with King Solomon, or that he did not hold to the Phœnician faith like Hiram his monarch.

The masonic legend stands by itself, unsupported by history or other than its own traditions; yet we readily recognize in Hiram Abif, one of the Grand Masters of Freemasons, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the Fraternity of the Artificers, and the Atys of the Phrygians, whose passion, death and resurrection were celebrated by these people respectively.

For many ages and everywhere Masons have celebrated the death of Hiram Abif. That event therefore interests the whole world and no particular sect, order or coterie; it belongs to no particular time, religion or people. Everywhere among the ancient nations there existed a similar allegory, and all must refer to some

great primitive fact. That fact we believe to have been the murder of Abel by his brother Cain.

It is impossible to believe that a knowledge of occurrences so unimportant and so imperfectly told as is the legend of Hiram could have been the sole object of the Master's degree. The drama is obviously but an allegory which the degree itself (as it is generally given) utterly fails to explain, and seems, indeed, more like a succession of hints at deeper truths than like the truth itself.

In the Apprentice we find reproduced the Aspirant of Thebes and Eleusis, the Soldiers of Mithras, the Christian Catechumen. In the Fellow Craft, the *Μυστης* of Eleusis the Initiate of the Second Order, the Lion of the Eastern Mysteries, the Christian Neophyte. In all the mysteries there was a double doctrine. It was so everywhere ; the Brahmins of India as well as among the Druids of Germany and Gaul, at Memphis, Samothrace and Eleusis ; in the mysteries of the Hebrews and early Christians as well as in those of Ceres and the Good Goddess. Everywhere we see emblems presenting a physical meaning and receiving a double interpretation ; one natural and, as it were, material, within the reach of ordinary intellects ; the other, sublime and philosophical, which was communicated to those men of genius only who, in the preparatory degree, had understood the concealed meaning of the allegories.

Everywhere in the East, the cradle of religions and allegories, we see in ancient times under different names the same idea reproduced ; everywhere a god, a supreme being or an extraordinary man is slain to recommence afterward a glorious life ; everywhere we meet the memory of a great tragical event, a crime or transgression

that plunges the people into sorrow and mourning, to which soon succeeds enthusiastic rejoicing.

The Master's degree is but a pale reflection of the ancient initiation, the allegorical device whereof has been disfigured and become trivial ; so that at the present day it needs all the skill of a well-informed Master to give interest to the interpretations of the mutilated hieroglyphics of this beautiful degree.

The constant struggle in every man between the Divine and natural will was but an integral part of the great contest between good and evil everywhere in the world. With this the ancients assimilated the like struggle between health and sickness, pleasure and pain, peace and war, good fortune and poverty. It seemed to them also like the perpetually alternating conflict between light and darkness and winter and summer. They resorted to the theory of two principles as an explanation of the whole—two principles ever at war ; and by a temporary victory over one of which, by the other sin and evil and pain and sorrow came into the world. Reviving again, they imagined the Good Principle still warring against the Evil one, and reconciled all difficulties by holding that he was ultimately to conquer when the world would be redeemed and regenerated.

Science, offered to all well-born Egyptians, was forced on no one. The doctrines of morality, political laws, the restraints of public opinion, the controlling effect of the civil institutions were the same for all ; but religious instruction varied according to the capacity, virtue and wishes of each. The mysteries were not made common as Masonry is at this day, for they were of some value. Instruction as to the nature of the Deity was not promiscuously given because the knowledge of it was real ;

and to preserve the truth of it for many, it was indispensable not to give it uselessly to all.

As before remarked, we teach the truth of none of the legends we recite. They are to us but parables and allegories involving and enveloping masonic instruction, and vehicles of useful and interesting information. They represent the different phases of the human mind, its efforts and struggles to comprehend nature, God, the government of the universe, the permitted existence of sorrow and evil. To teach us wisdom, and the folly of endeavoring to explain to ourselves that which we are not capable of understanding, we reproduce the speculations of the philosophers, the Cabalists, the Mystagogues and the Gnostics. Every one being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason and with his own faith, we give them such an interpretation only as may be accepted by all. Our degrees may be conferred in France or Turkey, at Pekin, Ispahan, Rome, Geneva or on Plymouth Rock, upon the subject of an absolute government or the citizen of a free State, upon sectarian or theist.

To honor the Deity, to regard all men as our brethren, as children equally dear to him, and to make himself useful to society and himself by his labor, are its teachings to its initiates in all the degrees.

A preacher of Liberty, Fraternity and Equality, it desires them to be attained by making men fit to receive them, and by the moral power of an intelligent and enlightened people. It lays no plots and engages in no conspiracies. It hatches no premature revolutions; it encourages no people to revolt against the constituted authorities; but recognizing the great truth that freedom follows fitness for freedom as the corollary fol-

lows the axiom, it strives to *prepare* men to govern themselves.

We will conclude our remarks upon this degree with a summary of the duties of Masons toward each other, which were published more than a century ago.

First. That when the calamities of our brother call for our aid, we should not withdraw the hand that might sustain him from sinking, but that we should render him those services, which, not incumbering or injuring our families or fortunes, charity and religion may dictate for the saving of our fellow-creature.

Second. From which purpose, indolence should not persuade the foot to halt or wrath turn our steps out of the way ; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his generation and not for his own enjoyments only, but to do that which is good, we should be swift to have mercy, to save, to strengthen and execute benevolence.

Third. As the good things of this life are partially dispensed, and some are opulent, while others are in distress, such principles also enjoin a Mason, be he ever so poor, to testify his good will toward his brother. Riches alone do not allow the means of doing good ; *virtue and benevolence* are not confined to the walks of opulence ; the rich man, from his many talents, is required to make extensive works under the principles of virtue, and yet poverty is no excuse for an omission of that exercise ; for as the cry of innocence ascendeth up to heaven, as the voice of babes and sucklings reach the throne of God, and as the breathings of a contrite heart are heard in the regions of dominion, so a Mason's prayers, devoted to the welfare of his brother, are required of him.

Fourth. The fourth principle is never to injure the

confidence of your brother by revealing his secrets ; for, perhaps, that were to rob him of the guard which protects his property or life. The tongue of a Mason should be void of offense and without guile, speaking truth with discretion and keeping itself within the rule of judgment, maintaining a heart void of uncharitableness, locking up secrets and communing in charity and love.

Fifth. Of charity.—So much is required of a Mason in his gifts as discretion shall limit ; charity begins at home, but like a fruitful olive tree planted by the side of a fountain whose boughs overshoot the wall, so is charity ; it spreads its arms abroad from the strength and opulence of its station and bendeth its shade for the repose and relief of those who are gathered under its branches. Charity, when given with imprudence, is no longer a virtue ; but when flowing from abundance, it is glorious as the beams of morning, in whose beauty thousands rejoice. When donations, extorted by pity, are detrimental to a man's family, they become sacrifices to superstition, and like incense to idols are disapproved by heaven.

Thus by the five points of fellowship are Masons linked together in one indivisible chain of sincere affection, brotherly love, relief and truth.



Mark Master Mason.



CHAPTER XI.

MARK MASTER MASON.

INTRODUCTORY — Each Country has a System peculiar to Itself — Definition of Rites by Dr. Oliver — Dr. Mackey — Theory of Masonry — Intermingling of the Ancient Dogmas at the beginning of the Present Era — The New Religion preserved by a Secret Association — A. D. 1717, a New Epoch in Masonic History — Change in the Regulations — Gentlemen, in Contra-distinction to Operative Masons — The Fraternity became Popular — New Degrees Created — Rites Arranged — Series of Degrees in Various Rites — York Rite — First Grand Lodge of England — True York Rite now nowhere Cultivated — System of England, Scotland, Ireland — The French Rite — Ancient and Accepted Rite — Cosmopolitan — The Webb, or American Rite — Why so Named — Jeremy L. Cross' Notice of its Origin — New Series — Thomas Smith Webb entitled to the Credit — Mark not a Part of the Fellow Crafts' Degree — Three Classes of Fellow Crafts engaged at Solomon's Temple — Master Mark Mason's Degree a Detached Degree of the Ancient and Accepted Rite — Mark Master's Degree arranged from It — Comparison — Traditions upon which the Degree is Founded — Marks — Historical Coincidences — Overseers — Value of the Shekel — Payment of Wages — Joppa — Prodigious Stones used in Buildings — Arch and Key Stone — Tessera Hospitalis — New Name — Teachings of the Degree — Charity — Hearing — Feeling — Conclusion.

MASONIC traditions say that at the building of the Temple of Solomon the workmen were divided into classes, and to each class were assigned different methods of recognition. According to these traditions, there were three divisions of the Fellow Crafts. The first, or higher class, worked in the quarries in finishing the stones, or, as is said in the lectures, "in hewing, squaring, *marking* and numbering" them; and that each one might be enabled to designate his own work, he was in possession of a *mark*, which he placed upon the stones

prepared by him. Hence, this class of Fellow Crafts were called Mark Masters, and received their pay from the Senior Grand Warden, whom some suppose to have been Adoniram, the brother-in-law of Hiram Abif, and the first of the Provosts and Judges.

These Fellow Crafts received their pay in money at the rate of *a half shekel of silver* per day, equal to about a quarter of a dollar. They were paid weekly, at the sixth hour of the sixth day of the week, that is to say, on Friday, at noon. This hour appears to have been chosen because, as we are taught, that at noon or high twelve, the Craft were always called from labor to refreshment, and hence the payment of their wages at that hour would not interfere with, or retard the progress of the work.

The second and probably more numerous class of Fellow Crafts, were the younger and inexperienced workmen, whose skill and knowledge was not such as to entitle them to advancement to the grade of Mark Masters. Those workmen were not, therefore, in possession of a mark. They proved their right to reward by another token, and received their wages in the middle chamber of the temple, and were paid in corn, wine and oil, agreeably to the stipulation of King Solomon with Hiram king of Tyre. Or these latter were of that class who wrought in wood, carpenters, because it is obvious that wages could only be paid in the middle chamber after it was completed.

In nearly every country where Freemasonry is known and practiced we find a system peculiar to the country, particularly if those known as the high degrees are cultivated. The arrangement of these higher degrees are called *Rites*. Landmarks, or those methods by which Masons prove themselves to be Masters, are the same

everywhere, in all countries and in all rites. The first three degrees are the basis of all masonic rites.

“Rite,” says Dr. Oliver, “is an item in the ceremonial of conferring degrees, although in some countries it is extended to include a number of degrees and orders.”

“Rite,” says Dr. Mackey, “is a modification of Masonry, in which the three ancient degrees and their essentials being preserved, there are varieties in the ceremonies, and number and names of the additional degrees. A masonic rite is therefore in accordance with the general signification of the word, the method, order and rules observed in the performance and government of the masonic system.”

In the preceding pages we have advanced the theory that the institution which is now known as Freemasonry was originally a secret association, in which was taught the great truths of the primordial religion—a system veiled in allegory and illustrated by symbols, and which eventually received the name of the Mysteries; that the ancient nations, except the Hebrews, gradually perverted the allegories and lost the true meanings of the symbols; that Solomon united the system preserved by the Hebrews with that brought to Jerusalem by the Dionysian Artificers, and dividing the ceremonies into classes, or as we now say degrees, assigned to each class different methods of recognition selected from the two systems. After the completion of the temple at Jerusalem the workmen carried this improved system into every country where they travelled in search of employment.

At the time when John the Baptist made his appearance in the desert, near the shores of the Dead Sea, all the old philosophical and religious systems were approximating toward each other. A general lassitude inclined

the minds of all toward the quietude of that amalgamation of doctrines for which the expeditions of Alexander, and the more peaceful occurrences that followed, with the establishment in Asia and Africa of many Grecian dynasties and a great number of Grecian colonies, had prepared the way. After the intermingling of different nations, which resulted from the wars of Alexander in three-quarters of the globe, the doctrines of Greece, of Egypt, of Persia and of India met and intermingled everywhere. All the barriers that had formerly kept the nations apart were thrown down; and while the people of the West readily connected their faith with those of the East, the people of the Orient hastened to learn the traditions of Greece and the legends of Athens. While the philosophers of Greece, all (except the disciples of Epicurus) more or less Platonicians, seized eagerly upon the beliefs and doctrines of the East, the Jews and Egyptians, before then the most exclusive of all peoples, yielded to that eclecticism which prevailed among their masters, the Greeks and Romans.

Under the same influences of toleration, even those who embraced Christianity mingled together the old and the new, Christianity and philosophy, the Apostolic teachings, and the traditions of Mythology. The man of intellect, devotee of one system, rarely displaces it with another in all its purity. About A. D. 29, some of the dogmas which from the earliest time had only been taught in the secret recesses of the tyled assembly began to be openly preached to the people. The distinction between the esoteric and the exoteric doctrine, immemorial in other creeds, easily gained a foothold among many of the Christians; and it was held by a vast number, even during the preaching of Paul, that the writings of the Apos-

tles were incomplete ; that they contained only the germs of another doctrine, which must receive from the hands of philosophy, not only the systematic arrangement which was wanting, but all the development which lay concealed therein. The writings of the Apostles, they said, in addressing themselves to mankind in general, enunciated only the articles of the vulgar faith, but transmitted the mysteries of knowledge to superior minds, to the Elu—mysteries handed down from generation to generation in esoteric traditions.

The fanatic and intolerant saw in this new order of things the coming dissolution of those mysteries which had been perverted and were being made use of for their own purposes. Religious persecutions arose, and the secret association of architects was for a time made use of to preserve and promulgate in security not only the old dogmas but the new ideas. Traveling as architects, the organization began to be considered as exclusively a society of *operative* Masons, associated for mutual protection and support.

Retaining and preserving the old landmarks, symbols and allegories, we find traces of them in different parts of the world during the Dark Ages, but they had lost the true interpretation of their symbols and allegories—preserved the shadow, but lost the substance.

A. D. 1717, was a new epoch in the history of Freemasonry, immediately prior to which time but few lodges were in existence. The society was composed of working Masons, the only exceptions were made in favor of men distinguished for rank, scientific attainments, or position in civil life. On St. John the Evangelist's Day of the above-mentioned year, an annual feast was held for the first time in several years. Several new regulations

were adopted, one of which authorized the acceptance of members without reference to occupation or pursuit. From this time the fraternity became popular and rapidly increased in numbers and influence. Men of the highest order of intellect knocked at its doors and were admitted. The true interpretation of its allegories and symbols, which had been long lost sight of, began to be recovered from the wreck of ages.

Previous to A. D. 1717, those who were accepted into the fraternity, and who were not operatives, were designated as *gentlemen* Masons; after the change in the regulation governing admission was made, we find the term *speculative* Masonry used.

As before remarked, the fraternity became very popular, and designing men sought to make use of it for their own selfish purposes. New degrees were created and became the rage everywhere, but more particularly in France and Germany, which became the hot-bed, as it were, of so-called masonic degrees, whose number was legion.

Many of these degrees were arranged in systems or rites, most of which had their day and died out; a few however became popular and have continued to be cultivated. Among the systems were :

First, The York Rite, the basis of all others, consisting of three degrees.

1. Entered Apprentice,
2. Fellow Craft,
3. Master Mason; this latter degree, about A. D. 1740, was mutilated, and another degree made, called the
4. Holy Royal Arch.

Second. The French or Modern Rite, consisting of—

1. Apprentice,
2. Fellow Craft,

3. Master Mason,
4. Elect Mason,
5. Scotch Mason,
6. Knight of the East,
7. Rose Croix.

Third. Ancient and Accepted Scotch Rite, consisting of—

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| 1. Entered Apprentice, | 20. Grand Master of all Symbolic Lodges, |
| 2. Fellow Craft, | 21. Noachite, or Prussian Knight, |
| 3. Master Mason, | 22. Knight of the Royal Ax, or Prince of Libanus, |
| 4. Secret Master, | 23. Chief of the Tabernacle, |
| 5. Perfect Master, | 24. Prince of the Tabernacle, |
| 6. Intimate Secretary, | 25. Knight of the Brazen Serpent, |
| 7. Provost and Judge, | 26. Prince of Mercy, or Scotch Trinitarian, |
| 8. Intendant of the Building, | 27. Sovereign Commander of the Temple, |
| 9. Elected Knights of Nine, | 28. Knight of the Sun, |
| 10. Illustrious Elect of Fifteen, | 29. Grand Scotch Knight of St. Andrew, |
| 11. Sublime Knights Elected, | 30. Grand-Elect Knight Kadosh |
| 12. Grand Master Architect, | 31. Grand Enquiring Commander, |
| 13. Knight of the Ninth Arch, | 32. Sublime Prince of the Royal Secret, |
| 14. Grand Elect, Perfect and Sublime Mason, | |
| 15. Knight of the East, | |
| 16. Prince of Jerusalem, | |
| 17. Knight of the East and West, | |
| 18. Sovereign Prince of Rose Croix, | |
| 19. Grand Pontiff, | |
| | 33. Sovereign Grand Inspector-General. |

Fourth. The Webb or American Rite, consisting of—

1. Entered Apprentice,
2. Fellow Craft,
3. Master Mason,
4. Mark Master,
5. Past Master,



6. Most Excellent Master,
7. Royal Arch,
8. Order of High Priesthood,
9. Royal Master,
10. Select Master,
11. Illustrious Knight of the Red Cross,
12. Knight Templar,
13. Knight of Malta.

In the foregoing series, the eighth or Order of High Priesthood can be conferred only upon the past or present presiding officer of a Royal Arch Chapter, and the eleventh, twelfth and thirteenth degrees are frequently conferred upon parties who have not received the ninth and tenth.

The *first*, or York Rite, was so named from the city of York, where the first Grand Lodge of England was held in A. D. 926. The earliest lodges in this country practiced this rite, and to this day several Grand Lodges have the term "York Rite" connected with their ritual, although the ancient York Rite in its purity is now nowhere cultivated. In England the degree Holy Royal Arch and Order of Knights Templar, and a ceremony of installation have been added, making, according to the definitions heretofore cited, a new rite. In Scotland the order of Red Cross intervenes between the Royal Arch degree and Templars Order, and in Ireland two degrees, the Excellent and Super Excellent Master, come before the Arch, and in both countries the Mark and Past are called "Chair degrees." And yet we hear the term York Rite applied to the systems practiced in each of those countries, as well as that practiced in the United States, either the application of the term or the definitions given by Drs. Oliver and Mackey are wrong. It is true that the Master Mason of any of the various rites will

be received as a visitor in the corresponding body of any other rite.

The *second*, the French or Modern Rite, of which the series of degrees are given in a preceding page, was established in France A. D. 1786. The Grand Orient of France, unwilling to destroy entirely the high degrees, and yet anxious to reduce them to a smaller number and to a greater simplicity, slightly modified degrees found in several of the rites then practiced, and adopted them. This rite is only cultivated in France and some of its dependencies.

The *third*, or Ancient and Accepted Scottish Rite, is more extensively cultivated than either of the others. While each country has a rite peculiar to itself, yet all cultivate this rite to a greater or less extent, and it is the only masonic rite, as a whole, that may be termed cosmopolitan. The full history of this rite would involve an examination into the origin and history of the degrees which were, if not created, at least first promulgated in the earlier part of the eighteenth century. In this connection it is sufficient to remark, that eight degrees were added to the rite of Perfection, transposing one of the degrees and giving the system the name by which it is now known. Whether this addition was made by Frederick king of Prussia or arranged in Paris, Guadalupe, St. Domingo, or Charleston, South Carolina (all of which have been claimed) is foreign to our present purpose to investigate.

The *fourth*, the Webb or American Rite as it is sometimes termed, is cultivated in the United States only. The series of degrees composing this rite have heretofore been enumerated in this chapter. Accepting the definition of the masonic term *rite* as given by the highest ma-

sonic authorities in Europe and America, the name applied to the system practiced in the United States is the correct one, because *it was here first promulgated*.

Jeremy L. Cross, who was contemporaneous with Thomas Smith Webb, and who was the first to use embellishments in instruction books, says, in his *Monitor*: "It was at this period (1810) that the author commenced lecturing in the New England States, with all those bright and well-informed Masons *who had been so assiduous in selecting and arranging the system* which was adopted by THEM as most correct. Taking the 'Ancient York Rite' for a standard, they selected from the 'Scottish Rite' those things which approximate to the former; and out of the two systems *they formed a very perfect and complete set of lectures* which are beautiful in themselves, and have been preserved entire to the present hour (1851)."

Here we have the distinct, emphatic and public declaration of the arrangement of a *new* system of degrees. Again, we have both written and printed evidence that previous to A. D. 1797, a different system, or rather *systems*, were cultivated from that which was practiced after that date.

The American system of Masonry is sometimes termed the Webb Rite, because it was first presented to the world by Thomas Smith Webb in his "Freemason's Monitor" of A. D. 1797. Whether Webb was one of the parties included among "THEM," alluded to by Cross, is left to conjecture; but as Cross always claimed that his authority to lecture came from Webb, and as the first notice we have any where of the series of degrees was published by him, and from the zeal and activity he displayed in disseminating them, his memory should be honored by designating the system as the Webb Rite.

The fourth, or first of the capitular degrees, is known by the name of Mark Master Mason. It has been claimed by masonic writers and lecturers that the Mark was originally a part of the Fellow Craft's degree, and that it had been severed from the latter as the Royal Arch has been from the Master's, introducing some new ceremonies in each case. The arguments upon which their opinions are based are of necessity esoteric. The same reasons might with perfect propriety be adduced to sustain a claim that the degree of Royal Master was also a part of the old degree of Fellow Craft. Certainly, at no period since the revival of Masonry, A. D. 1717, has the ceremony or ritual of the Fellow Craft degree as practiced anywhere, assimilated to the ceremony or ritual of any of the degrees known by the name of Mark. We have no classification of degrees in which the term Mark occurs previous to A. D. 1786 ; and if the degree of Mark Master was originally a part of the degree of Fellow Craft, it must have been severed from it previous to A. D. 1717. What became of it the next seventy years ?

That it might have been arranged as concluding sections, or intermingled with the Fellow Craft degree, is true ; and if so, its severance would not have detracted from the merits of that grade. And so, too, the Most Excellent Master, the Royal Arch, the Select Master, the Royal Master, and Knight of the Red Cross, could either or each have been included in either the degrees of Fellow Craft or Master Mason without changing their character. And so in all rites, circumstances alluded to in one degree are made the basis of and elaborated in an advanced degree.

Among the workmen engaged in the erection of the temple at Jerusalem, and its ornaments and furniture,

were undoubtedly three classes of what we term Fellow Crafts. First, those who wrought in the quarries of Zeredatha ; second, those who were employed in the forests of Lebanon ; and third, those who worked in the clayey ground on the Jordan, between Succoth and Zeredatha ; the first class are those alluded to in the degree of Mark Master.

Among the detached degrees that are or have been cultivated in Europe, having the term Mark connected with the name, are Mark Man ; Mark Master ; Ark, Mark and Link ; Knight of the Christian Mark ; and Knight of the Black Mark ; each of them are entirely different in ceremony, history and ritual from the degree under consideration.

The regular degrees of the Ancient and Accepted Rite have been enumerated in this chapter. " Besides those degrees," said Dr. Dalcho, in an address before the Grand Lodge of South Carolina, in A. D. 1807, speaking of this rite, " which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world." Among the detached degrees, and over which the Supreme Council claimed jurisdiction, were the Master Mark Mason, the Select and Royal Master.

The rituals of these degrees were deposited in the archives of the Supreme Council in February, A. D. 1786, by Joseph Myers. Where he obtained them we have no means of knowing. He at the same time deposited rituals of the degrees of the rite of Perfection ; but the degrees named were never enumerated in that rite ; in fact, we can find no allusion to them in any list of degrees published previous to A. D. 1786.

An examination of the ritual of the *Master Mark*

Mason's degree proves conclusively that the degree of Mark Master, now practiced, was arranged from it. The differences between the two rituals are but trivial. The names of the officers differ, but their duties and stations are the same. The clothing belonging to the former degree was a yellow collar and a white apron edged with yellow and red; in the area of the apron a representation of the *cubic stone*, and on the stone, in a circular form, the letters H. T. W. S. S. T. K. S.; the same letters were engraved upon the jewel, which was of circular form, surmounted with the jewel of a Past Master; in the centre of the jewel the private mark of the owner was engraved, and, having adopted a mark, it could never be changed or altered.

The degree was conferred by the Inspectors, or in a lodge, but only upon those who had been a *Master* of a lodge. In the ceremonies, the "working tool" was a *hod*, in which a *cubic* and some imperfect stones were placed. The methods of recognition were retained with the exception of the *word*; others were substituted for it, and it transferred to another degree. Key-stone—parable of the householder and chisel and mallet—were the changes made by those who arranged the American system, while "over the left" and the closing charge were retained, the latter *verbatim*, as found in Webb's *Free-mason's Monitor*.

The degree we cultivate is none the less beautiful or advantageous from having been arranged so lately, in comparison with the first three. A dollar is not the less valuable from having been issued from the mint to-day, and a truth, if such it be, is no more a truth from having been uttered thousands of years since or at the present time. So of this degree; it is equally instructive, equally

worthy of our attention, whether arranged by Hiram Abif or Thomas Smith Webb ; it is not the antiquity of this degree that renders it valuable, but the great moral lessons it inculcates, and the truths which it so attractively presents to the mind.

The degree of Mark Master is considered as applicable to those workmen employed by King Solomon, who wrought in the quarries of Zeredatha in hewing, squaring, marking and numbering the stones got out for the building of the temple at Jerusalem. These workmen, tradition says, were eighty thousand in number.

To regulate and control such a vast body of men ; to detect the indolent and negligent ; prevent peculation and dishonesty ; to insure that the honest and skillful workman should be rewarded, and the indolent, negligent or dishonest should be punished ; to prevent confusion and discord, and secure peace and harmony ; and to insure that each piece of work prepared at long distances from the site of the proposed building might be fitted with the exact nicety required—all this demanded a peculiar system. The traditions of the means employed by King Solomon and Hiram Abif to accomplish these purposes, have been interwoven in and forms the basis of the degree of Mark Master Mason, which is the most simple and beautiful degree of the American system.

Tradition says that the workmen at the Temple of Solomon were divided into classes ; to each class was made known certain signals, by which they could recognize each other at all times ; these signals they were solemnly bound not to make known to the other classes, that privilege was reserved to the three principals. Each class was subdivided into companies or lodges of eighty each, over which presided one Mark Master as Master,

and two Mark Men as Wardens, to distribute the marks by which the work of each lodge or company was to be authenticated.

To each lodge was assigned a certain square or angle within which to confine their work, and each was bound to render assistance to another, within his *square* or *angle only*, when required. That the indolent or negligent workman might be detected, or the workman upon faulty or imperfect parts known, a wise provision was adopted. Each of the craftsmen was obliged to select a device, and put a copy of it upon all his work; this device or mark was recorded in a book kept for that purpose. When recorded, the mark, which could not thereafter be altered or changed, answered as a double name.

Another tradition says that, "at the building of King Solomon's Temple, certain persons were appointed called Mark Men, whose business it was to put a private mark upon the materials as they came out of the hands of the workmen in their respective lodges, that every man's work might be known, and that no false mark might be placed upon an imperfect stone, and also to enable them to put together the materials with greater facility and precision when conveyed from the quarries to the holy mountain of Moriah. These marks consisted of certain mathematical figures—the square, the cross, the level, and the perpendicular, differently modified, which King Solomon directed to be used for the above purpose, and have since been denominated the Freemason's secret alphabet or cipher. The same system was transmitted by the Dionysian architects; who travelled in search of employment."

"The monumental figures and inscriptions of Egypt prove that this arrangement was not confined to King

Solomon's Temple. This previous squaring and preparation of stones is delineated frequently ; they are accurately marked under the superintendence of a principal architect, the shape marked on the rough block with a dark line so as to determine the course of the stone-cutter accurately, and a *mark or number is fixed to the finished stone* so as to point out its place in the building."

History confirms the truth of these traditions, because it abundantly shows that a similar usage has always existed among operative Masons. These marks have been found at Strasburg, Spire, Worms, Rheims, Basle, and in many other places. A French writer, M. Didron, who had collected a large number of marks, divides them in two classes, *those of the overseers and those who worked the stones.*

The fortress of Allahabad in the East Indies was raised in A. D. 1542 ; the walls of which are composed of large oblong blocks of red granite, and are almost everywhere covered by masonic emblems. These marks are not confined to any particular spot, but are scattered over the walls of the fortress. It is certain that thousands of stones on the walls bearing these masonic symbols were carved, marked and numbered in the quarry, previous to the erection of the building.

In the ancient buildings of England, France, Germany and Central America, these marks are found in great abundance, and have a great harmony in their design. They are, in fact, in many cases identical, and have in all a singular accordance in character ; and seem to show that the men who carved them did so by system, and that the system was the same in all countries where such marks have been found, and in all ages.

"Hiram Abif, having so heavy a charge upon him, knew

that it would be impossible for him alone, to direct and superintend such an immense number of workmen as were employed in the building of the temple. He therefore appointed overseers to the different classes. He was careful to select those only whose characters were irreproachable, and in whom the utmost confidence could be placed. He was particularly attached to the Giblymites, or stone-cutters, whom he formed into a body, and from whom the overseers were selected."

"At a certain specified time in each week the craftsmen were obliged to present to the overseers, for inspection, specimens of their work. Such as were perfect and in accordance with the designs furnished were credited to the mark carved upon the work, and the owners of the mark were entitled to wages; that which was faulty or imperfect was rejected and HOVE OVER (left) among the rubbish; there being no credits affixed to the mark, if the owner attempted to receive wages he was at once detected."

"The workmen were paid on the evening of every sixth day and at a particular place. The officer who paid them had the book of marks before him; the craftsman presented a copy of his mark in a peculiar manner, known only to that class who were in possession of a mark; the wages due the mark were paid. If any person surreptitiously possessed himself of a mark and presented himself to receive the wages due that particular mark, without giving the mystic sign, he was instantly detected and punished; or, if one presented a mark demanding wages when none were due, he was also detected and suffered the penalty."

"To prevent confusion and imposition among the classes, the Giblymites were ordered to provide for them-

selves each a particular mark, when they went up to receive their pay, they placed their mark. Hiram Abif, to distinguish this favored class of workmen, caused each of them to wear a medal, on which was engraved their particular mark or device. Above the mark was the compasses extended to sixty degrees, with the sun in the centre, as an emblem of their duty ; that is, to rise with that luminary to attend to their avocations.

As none were permitted to be employed in preparing materials for the Sanctum Sanctorum but the Mark Masons, the attachment of Hiram Abif to this class of workmen created great jealousy among the rest of the workmen. They had often observed that at a certain hour in each week the Mark Masons would go to a particular chamber, and when they came away they always had received money. This circumstance led some of the other craftsmen to watch for an opportunity of procuring a mark from some of the Mark Masons, by some device or other. An opportunity of this kind sometimes occurred from the neglect and inattention of the owners ; they seized the chance thus offered, presented themselves to the office of the Treasurer-General, but, not knowing the mystic mode of receiving wages, they always paid dear for their villainy. The moment they felt the money in their hands, they would which proved their fraud, when immediately a sharp-edged tool, which was suspended fell, and and they were immediately discharged with this indelible mark of disgrace, to be execrated by all honest and virtuous men."

"By this, and a variety of other means, did the Chief Superintendent regulate such an immense number of workmen without the least confusion ; each knew the duty he had to perform and did it cheerfully. By his

vigilance and attention was that superb model of excellence, the Temple of Solomon, erected, enriched and decorated in all its parts, and all the utensils for the worship of ALMIGHTY GOD completed in little more than seven years."

"To the Giblymites was intrusted the building of the Holy of Holies, and to this class was Hiram Abif particularly attached ; they were selected for their superior skill, assiduity, virtue and integrity ; but the last stone in this part of the building he fashioned himself. It was to be of peculiar shape and dimensions ; but before it was discovered that a stone of a peculiar shape was required to complete the secret vault. Upon inquiry it was ascertained that none of the craftsmen had received orders to fashion such a shaped stone ; upon further and more minute inquiry it was ascertained that a peculiar shaped stone, having a mark unknown to the overseers, had been presented to them for inspection, and by them had been rejected as unfit for use, and thrown among the rubbish."

"The men were paid by shekels, a silver coin of about fifty-four cents of our money ; and the number of shekels per day was regulated by the square of the number of the degree which each order of men had attained."

The foregoing traditions the brethren of the seventeenth century recited on different occasions and believed them true, and from them, at a later period, the degree, under consideration was probably arranged.

Solomon was not only indebted to the Phœnicians for mechanics but also for a large amount of materials wherewith to erect the temple. We find in 2 Chronicles ii. 8, in the letter of Solomon to Hiram king of Tyre, "Send me also cedar trees, fir trees, and algum trees out of Leb-

anon ;” and in verse 16th of the same chapter, in Hiram’s reply, he says : “ And we will cut wood out of Lebanon, as much as thou shalt need, and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.”

In like manner, when Zerubbabel was about to build the second temple, materials were furnished by the Phœnicians. We find in Ezra iii. 7 : “ They gave money also unto the masons, and to the carpenters ; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.”

There is an old tradition among Masons “ that the banks of the sea at Joppa was so steep that none could ascend without assistance ; such assistance was rendered by brethren stationed on the heights above them for that purpose.”

Joppa, according to tradition, was one of the most ancient cities in the world. It has been supposed that it existed even before the Deluge, and there is a tradition among the Jews that it was the place where Noah built the Ark. Profane authors think it derived its name from Jopa, the daughter of Æolus and wife of Cepheus, who founded it. The rock to which fable says that Andromeda, daughter of Cepheus, was fastened, when exposed to be devoured by the sea monster, and from which she was delivered by Perseus, was shown there, together with the ribs of the sea monster. It is probable that the fable of Andromeda was forged from Jonah’s adventure, who, having embarked at Joppa, was cast into the sea and swallowed by a sea monster.

The present inhabitants have a tradition that it was

founded by Japheth the son of Noah, and from him to have taken the name Japho, afterward Joppa, and now Jaffa. The city was situated on a high plain about forty miles westerly from Jerusalem, between Jamnia south, Cesarea of Palestine north, Rama or Ramula east, and on the west it was washed by the Mediterranean Sea.

At the era of the building of Solomon's Temple, Joppa was the only seaport in possession of the Jews. This fact serves to confirm the tradition that all persons desirous of leaving the Hebrew country by sea, were compelled to take their departure from the port of Joppa.

The coast is rocky and nearly perpendicular, the rocks projecting for some distance into the sea make it extremely dangerous to mariners, and it is said to be the most difficult of access of any port on the Mediterranean coast. It was at one time the seat of a vast amount of commerce from its proximity to Jerusalem. It was from this port that the vessels of the Israelitish kings sailed to Ethiopia, Tarshish and Ophir.

In view of the mechanical powers of the present day, we read of the prodigious dimensions of the stones used by the ancients in the construction of their palaces, temples and obelisks, with surprise. In the record relative to Solomon's house we read (1 Kings, vii. 10) : "And the foundation was of costly stones, even great stones ; stones of ten cubits, and stones of eight cubits." These measures are undoubtedly recorded as being remarkable ; ten cubits are in length about seventeen feet and a half, reckoning the cubit at twenty-one inches, and eight cubits are about fourteen feet.

In the ancient Heliopolis in Syria, according to the authority of Pococke, the western wall of the temple contains three stones nearly twenty feet from the

ground, each of which is upward of sixty feet long. There is also one single stone in the adjacent quarry, regularly squared and prepared for use, which is seventy feet long, fourteen broad, and fourteen and a half deep.

Volney says of the ruins of Balbeck: "But what is still more astonishing is, the enormous stones which compose the sloping wall. To the west the second layer is formed of stones which are from twenty-eight to thirty-five feet long, by about nine in height. Over this layer, at the northwest angle, there are three stones, which alone occupy a space of *one hundred and seventy-five feet and one-half*, viz. : the first, fifty-eight feet seven inches; the second, fifty-eight feet eleven, and the third, exactly fifty-eight feet; and each of these are twelve feet thick. These stones are of a white granite, with large shining flakes like gypse. There is a quarry of this kind of stone under the whole city, and in the adjacent mountains, which is open in several places; and among others on the right as we approach the city, there is still lying there a stone, hewn on three sides, which is *sixty-nine feet two inches long, twelve feet broad, and thirteen feet three inches* in thickness."

According to Josephus the foundation stones of the Temple of Solomon were thirty feet long and nine high. By what means could the ancients move such enormous masses, and in some instances a hundred miles? When was a knowledge of the mechanical power lost? These are problems curious to resolve.

Modern discoveries have demonstrated the fact that the arch and key-stone was known and in use a long time anterior to the building of Solomon's Temple. The Dionysian artists, by whom the temple was built, must have

been acquainted with and used it in their peregrinations through the world.

“An opinion,” says Mr. Wilkinson, in his *Topography of Thebes*, “admitted by the generality of the learned world, gains force by want of contradiction, till at length it passes into fact. Such has been the case with the antiquity of the arch, which, to the surprise of every one who has attentively considered ancient remains, has been confined to the era of Augustus. Without stopping to mention one of the time of Psamaticus II., or the probability of its being employed in the houses of the Egyptians from the earliest times, owing to the small quantity of wood growing in the country, and in roofing the chambers of crude brick pyramids, I proceed to facts, which require neither argument to support nor allow prejudice to refute them. I had long felt persuaded that the greater part of the crude brick vaults in the western tombs of Thebes were at least coeval with the eighteenth dynasty, but had never been fortunate enough to find proofs to support my conjecture, till chance threw in my way a tomb vaulted in the usual manner, with *an arched doorway* of the same materials, stuccoed, and bearing in every part of the fresco-paintings the name of Amunoph I. Innumerable vaults and arches exist at Thebes of early date, but unfortunately none with the names of kings remaining on them. The style of the paintings in the crude brick pyramids evince at once that they belong either to the last end of the last mentioned, or the beginning of the seventeenth dynasty.”

This discovery of Mr. Wilkinson carries the existence of the arch up to B. C. 1540, or four hundred and sixty years before the building of Solomon's Temple, and he thinks they were known at a still earlier period.

Dr. Clark, in his book of Travels, says that "the Cyclopean Gallery of Tyrius exhibits lancet-arches almost as old as the time of Abraham."

The *Library of Entertaining Knowledge* says: "At Zebel Barkal, Mr. Waddington observed an arched roof in a portico attached to a pyramid. The only question then is, the antiquity of these particular Nubian arches; for if we admit that the pyramids of Nubia, together with their porticos, are of higher antiquity than the pyramids of Egypt, it will be difficult to give any probable reason why the arch was not used, as it might have been, by the Egyptians in the construction of their sacred edifices. Later discoveries in Ethiopia have brought to light arches regularly constructed *with the key-stone.*"

It was a custom among ancient nations, but more particularly among the Greeks and Romans, when any two persons were desirous of perpetuating the remembrance of friendship, to select some durable substance, such as metal, stone, ivory or bone, upon which to engrave their names or some particular device; then to divide it into two pieces, each taking one. This (*tessera hospitalis*, or as the Greeks termed it *συμβολογ*) *pledge* was carefully preserved as a remembrance of an attachment the most sacred and inviolable, entire and permanent, that could be formed. Though in itself considered of the smallest pecuniary worth, yet, as the memorial of a highly-esteemed friend, it was retained and handed down from generation to generation even to remote posterity; and whenever or wherever the two pieces were produced mutual assistance and protection was assured to the holders. And lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name or mark engraved upon it.

History furnishes us with several evidences of the veneration with which the ancients regarded the *tessera*. Plautus, in one of his comedies, introduces Pœnulus inquiring for Agorastocles with whose family he had formerly exchanged the *tessera*; and in Homer's Iliad we have an account of the meeting on the field of battle between Diomed and Glaucus, whose ancestors had exchanged the symbol.

In this, the *tessera hospitalis*, we find the original of the jewel of the Mark Master of the present age.

It is the lot of humanity to be exposed to misfortunes, and happy are they who possess the means of communicating their wants and their wishes to those who feel an interest in affording them relief. The Mark Master Mason possesses these means. Should he be overwhelmed by sickness or other misfortunes; should he even be locked up from the light of day and the blessings of society in the cell of a dark and dismal dungeon, without a kind friend to whom he might portray with paternal feeling the distress of his family starving by his imprisonment; perhaps he is deprived of the means of writing to those who would assist him if they but knew his situation; his mark is the talisman which renders writing needless; he sends it to a Mark Master, who instantly obeys the summons and flies to his relief with a heart warmed by the impulse of brotherly love, and leaves no exertions untried to alleviate his misfortunes and to render him happy. Such are the glorious advantages to be derived from the possession of this degree.

In the Indian mysteries, at the conclusion of the ceremonies a new name was given to the candidate, and he was invested in a white robe and tiara and received the signs, tokens and lectures. A cross was marked upon

his forehead, and an inverted level or the tau-cross upon his breast. He received the sacred cord and divers amulets or talismans, and was then invested with the sacred word or sublime name, known only to the initiated, the Triliteral A. U. M.

We are taught in this degree not only the beauty but the necessity of order, regularity, punctuality and discipline in all associations, and what great results can be attained by their use. "It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true, not unfinished and imperfect, not sinful and defective, but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures. It holds forth to the desponding the encouraging thought that, although our motives may sometimes be misinterpreted by our erring fellow-mortals, our attainments be underrated and our reputations be traduced by the envious and malicious, there is ONE at least who sees not with the eyes of man; but may yet make that stone which the builders rejected the head of the corner."

To the faithful craftsman the reward *here* is the respect, love and gratitude of his brethren. "Be careful, my brother, that you receive no wages here or elsewhere that are not thy due; for, if thou dost, thou wrongest some one by taking that which in God's chancery belongs to him; whether that which thou takest thus be wealth, or rank, or influence, or reputation."

Charity is the chief of every social virtue, and should be the distinguishing characteristic of Masons, particularly of Mark Masters. This virtue includes a supreme

degree of love to the Great Architect of the Universe, and an unlimited affection to HIS creation of all characters, of every nation and of all denominations. Man has not the wisdom to foresee nor the power to prevent the evils incident to human nature. He hangs, as it were, in perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity. Possessed of this virtue, Masons are shocked at misery under every form and appearance. When he beholds an individual pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer and make even adversity in its most dismal shape look gay. When his pity is excited he assuages grief and cheerfully relieves distress. If a brother be in want, every heart is moved ; when he is hungry they feed him ; when he is naked they clothe him ; when he is in trouble they fly to his relief. Thus Masons confirm the title they bear ; and convince the world at large that *brother* among them is something more than a name. To soothe calamity, alleviate misfortune, compassionate misery and restore peace to the troubled mind is particularly enjoined upon Mark Master Masons.

Of the five senses two, *hearing* and *feeling*, are particularly alluded to in this degree.

“Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of all the perceptions of harmony and melody. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires ; and by means of this sense our

reason is capable of exerting its utmost power and energy."

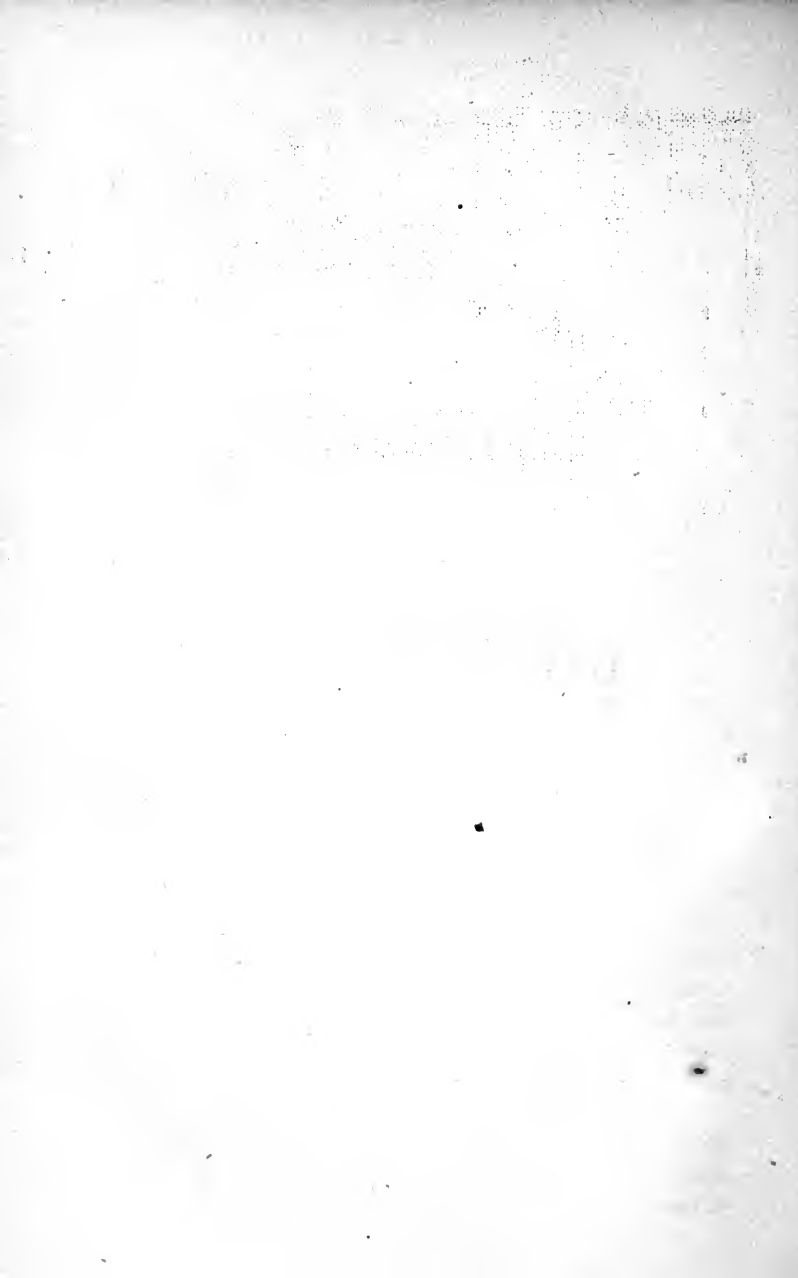
By that of feeling we are enabled to detect a brother even without sight or hearing.

When the calamities of a brother call for our aid, we should not withdraw the hand that might sustain him from sinking ; but we should render him such service as, without encumbering or injuring our families, charity may dictate for the saving of our fellow-creatures. He that is deaf to the sufferings of a brother, deserves no better fate than to be deprived of the great blessing of *hearing* ; and he who is so callous to the wants of his brother as to refuse to stretch forth his hand to alleviate his sufferings, deserves to have no hand to help himself.

In conclusion, this degree typifies the trial of the Great Day, when every man's work will be proved, whether it be good or bad. That which is imperfect will be cast out as unfit for the New Jerusalem, into which nothing can enter " that worketh abomination or maketh a lie."



Past Master.



CHAPTER XII.

PAST MASTER.

INTRODUCTORY — Originally a Ceremony of Installation — Masonry brought to this Country from England, A. D. 1730 — Only Three Degrees Known — Two Classes of Past Masters — **ACTUAL PAST MASTERS** — Earliest Authorized Masonic Publications — Ancient Masons opposed to Printing Masonic Matter — Old Documents Destroyed — Masonry Progressive — Annual General Assembly of Masons — Operative Masons — Four Old Lodges — Changes in the Regulations — Secret Ceremony of Installation — Masonic Government Threefold — Mysteries had the same Government — Examples in the Mysteries of Greece, Persia, India, Gothic and Druidical — Rights, etc., belong to the *Office* and not to the *Degree* — Characteristics Required in a Master — Mistakes made in the Selection — Position should not be lightly Accepted — Implements Presented to the Master in Ancient Times — **VIRTUAL PAST MASTERS** — Revival A. D. 1717 — Discoveries Made — Necessity of New Degrees — Passed the Chair — Authority to do so Questioned — Term Past Master first Used in A. D. 1797 — The Difference between the Ceremony and Degree not Understood — Privileges of Actual Past Masters — Difference between the Ceremony and the Degree — Object of the Degree — Tradition of the Giblymites — Giblymites from Gebal or Byblos — Chisel and Mallet formerly belonged to the Masters of Lodges — Conclusion.

THE true Mason is an ardent seeker after knowledge, and he knows that books are vessels which come down to us full freighted with the intellectual relics of the past ; and that in the lading of these argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefactor of mankind.

The second of the capitular degrees in the American Rite is called Past Master ; this degree has caused more discussion in masonic circles than all others in the series. It was not regarded as a degree until long after the es-

tablishment of the degree of Holy Royal Arch ; it was then brought into notice because being a Past or Former Master was one of the pre-requisites to the attainment of the latter degree. Originally it was simply a ceremony of installation into office as the presiding officer of a lodge, accompanied with the necessary instructions for the conducting of public masonic ceremonies and exercises. Its first advertisement as a degree is due to the genius of those who concocted and arranged the " American system."

Our masonic readers will bear in mind that the system known as Freemasonry was brought to this country from England about A. D. 1730, and that in the latter country up to A. D. 1740, there were but three degrees recognized or known, viz. : Entered Apprentice, Fellow Craft and Master Mason.

There are two classes of Masons upon whom this (heteroclitic) degree is conferred. 1st. Those who have been elected to preside over a warranted lodge of Free and Accepted Masons, and for distinction are termed *Actual Past Masters*, and 2d. Those who have been selected to receive the degree of Royal Arch, and are termed *Virtual Past Masters*. Each of these will be separately considered, that the position and rights of each may be fully understood.

I. OF ACTUAL PAST MASTERS.—Owing to the dearth of masonic writing previous to A. D. 1772, our knowledge of facts is meagre. The first authorized masonic publication was the *Book of Constitutions*, compiled by James Anderson, published in A. D. 1723 ; in its various editions, as well as in Dermott's *Ahiman Revo* printed in A. D. 1756, we find little else than the Regulations and Ancient Charges of a Freemason. Preston's

Illustrations appeared in A. D. 1772, and this was the first book published containing monitorial instructions. Since that date publications upon masonic subjects have been numerous.

Our ancient brethren were opposed to the publication of any matter relating to the craft. And so deep-seated was this opposition, that in A. D. 1720, when the Grand Lodge appointed a committee to collate and publish the Regulations and Old Charges, many ancient and valuable papers were burned for fear that the committee might gain access to and print them ; and it is to the laborious research of Dr. Oliver, that we are chiefly indebted for what knowledge we possess of the early workings of the craft.

Masonry adapts itself to circumstances, thus we have a different arrangement from that of our fathers; and yet the landmarks are the same. In olden time, a general assembly of all the craft who choose to attend was held on St. John the Evangelist's Day ; at such convocations general regulations were adopted, degrees of Fellow Craft and Master Mason were conferred, and a Grand Master elected. In the adoption of general regulations, election of Grand Master, and disposition of matters affecting the welfare of the craft at large, all, including Entered Apprentices, had a voice and a vote. It was then as remarked in the preceding chapter an operative society ; and but few of the *gentleman* Masons advanced beyond the degree of Entered Apprentice.

In all ages the operative Masons have had a secret ceremony of initiation. To this ceremony, as a mark of great or special favor persons distinguished for rank or learning were admitted ; the operative Masons controlled the society, and their laws were given a symbolic

character for the government of the secret association ; these laws are known to us by the terms " Ancient Charges" and " General Regulations." This secret system Masons now term " Speculative Masonry." The Master Mason had the inherent right to convene a lodge at pleasure, and then and there initiate Entered Apprentices, that is, to make his apprentices acquainted with the secret or speculative system. But it was only in the General Assembly that such could be advanced.

The operative Masons were divided into three classes :

First. The Master, who, contracted for work and took jobs—in common parlance, *the boss*.

Second. The workmen, who having served their time as apprentices, were entitled to wages, and privileged to seek employment at pleasure—Fellow Crafts ; one of whom was selected as foreman—*Warden* ; whose business it was to assist the Master in the management of the men and work, and in his absence, to have charge of both ; and

Third. Entered Apprentices, who were regularly indentured, as appears from the old glee :

"I was bound, it appears,
For seven long years ;
Which to me is of trifling duration.
With prudence I serve,
And strain every nerve
To acquit myself like a good Mason."

These latter, having complied with the terms and served the time required, their indentures were surrendered, and they then had the right to demand to be admitted as Fellow Crafts, and, when employed, to receive wages as such.

But it was only at the Annual Assembly that they could be initiated as Fellow Crafts and admitted to the degree. After having served as a foreman or *Warden*, and producing proper vouchers of their skill and character, they were eligible to be accepted as Masters, and empowered thereafter to contract for work on their own account, and to take apprentices, but this acceptance could only be done as in the former case at the General Assembly.

The term *Master Mason* indicated one who was a master workman, equivalent to *Worshipful Master* of the present day. To designate one who had taken work on his own account, the term *Former Master* was used. Indeed the Grand Lodge of England has never recognized a degree of Past Master ; it has simply an official ceremony of installation.

At the General Assembly A. D. 1717, a variety of new regulations were proposed, and from that time dates the revival of Masonry. At that time there were but four lodges in the south of England that had regular places of meetings, and stated convocations. They were :

No. 1. The Old Lodge of St. Paul, afterward named the Lodge of Antiquity, and by which it is still known. The meetings were held at the Goose and Gridiron.

No. 2. Held at the Crown. It became extinct nearly a century ago.

No. 3. Held at the Apple Tree Tavern, came under the *New Constitution* in 1723, and is now No. 10 on the list of lodges ; and

No. 4. Held at the Rummer and Grapes Tavern, now known as the Somerset House Lodge.

At the General Assembly, to increase their membership, the proposition was agreed to, that the privileges of Masonry should no longer be restricted to operative Masons,

but extended to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution many new regulations took place, and the society once more rose into notice and esteem.

“Among a variety of regulations proposed and agreed to at the Annual Assembly in A. D. 1718, was ‘That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain lodges or assemblies of Masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional.’”

In compliment to the brethren of the four old lodges, by whom the Grand Lodge was first formed, it was resolved, “That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any *landmark which was at that time established* as the standard of masonic government.”

By these changes, or rather the adoption of these new regulations, the Annual Assembly became a representative body, and thereafter is styled Grand Lodge, it being composed of the Grand Officers and the Master and Wardens only of particular lodges, the position of Master received a new importance, and that officer was selected

with reference to his ability in explaining the symbols and allegories. Up to this period, and for some time after, what is technically known as Lectures were not in use.

As a result of these new regulations, many new lodges were organized, the society soon lost its operative character, and the initiates all aspired to the degree of Master Mason, and it became necessary to have a term to distinguish those who were or had been Masters of a lodge from the Master Masons.

The four old lodges claimed and exercised the right to *initiate, pass* and *raise* under the new regulation ; but this privilege was not accorded to the new lodges until several years after.

Not until the publication of Preston's *Illustrations* do we find any allusion to a secret ceremony connected with the installation of a Master of a lodge. "The new Master is then conducted to an adjacent room, where he is regularly installed, and bound to his trust in ancient form by his predecessor in office, in presence of *three installed* Masters." This ceremony must necessarily have been brief, as the brethren remained in the lodge-room during the time. On the return of the Masters, the ceremonies, which had been interrupted by their retirement, were resumed and completed in the presence of all assembled.

That which was considered necessary to constitute a Master Mason a legal Master of a lodge in the time of Preston, is all that is required at the present. He has the same rights and privileges, and is amenable to the same authority and laws now as then. The secret ceremonies have come down to us orally ; there is no power any where to change, alter or expunge them, and they

belong to installed Masters alone. The Grand Lodge has no control over them ; Masons cannot legislate for degrees or ceremonies of which they have no official knowledge. At least one half the members of a Grand Lodge know nothing of the secret ceremonies in the installation of a Master of a lodge, because the Grand Lodge, if full, is composed of two Wardens to one Master ; nor is it necessary that they should know them. Giblymites they were, Giblymites they are, and Giblymites they will continue to be.

In all time government has been *threefold*. Tradition says that " at the Flood, Noah, Shem and Japheth were the presiding officers of Masonry ;" the same disposition has continued unaltered and unimpaired down to the present day. The wisdom, strength and beauty of this arrangement may be estimated by considering that a similar form of government was dictated by Divinity for the observance of the Jewish Church, it being governed by the High Priest, the Priests and Levites.

If we turn to the mysteries we find the same unvarying traces of government ; the coincidences are peculiar. In the mysteries of Greece, the principal officers were three. The chief person was the *Hierophant*, or revealer of holy things ; the next in rank and importance was the *Daduchus*, or torch-bearer, so named from the custody of the *Great and Sacred Lights*, which were placed under his superintending care ; the duty of the third, denominated *Ceryx*, was to proclaim in a public manner the will and pleasure of the Hierophant. These officers were supposed to represent the sun, moon and Mercury.

The principal officers in the Persian mysteries were also three in number ; the Priest, or Archimagus, the Archpresule, and the Presule, because the number *three*

was esteemed perfect, and included many extraordinary virtues ; and it is said in the Oracles of Zoroaster : " The mind of the Father decreed that all things should be divided into THREE."

It has been narrated in a preceding chapter that the same arrangement prevailed in *India*, the chief officer being placed in the east to represent Brahma, or the rising sun ; his two colleagues in the west and south representing Vishnu and Siva, as the setting and meridian sun.

The three superior orders of men under whose presidency the *Gothic* mysteries were placed, called the *Drottes*, the *Scalds*, and the *Diviners*, were believed to possess many supernatural endowments, and invested the mysteries with distinguished celebrity.

The presiding officers in the *Druidical* mysteries were also three, and named *Cadeiriawth*, the principal, stationed in the east ; *Goronwy*, who represented the moon, occupied a place in the west ; and *Fleidur Flam*, the meridian sun, stationed in the south. It is unnecessary to enumerate any other instances in detail ; suffice to say, that the government of all the mysterious institutions known in the world has been invariably the same.

The Worshipful Master in the east, to represent the rising sun, as the sun rules the day with undeviating regularity, so ought the Master to rule with equal precision, that order and harmony may be as visibly displayed in a masonic lodge as in the uniform movements of the celestial system. Hence we find that the Master's authority in the lodge is despotic as the sun in the firmament. The old regulations of Masonry provide that " the Rulers and Governors, supreme and subordinate, of the ancient lodge are to be obeyed in their respect-

ive stations by all the brethren, according to the old charges and regulations, *with all humility, reverence, love and alacrity.*”

The rights, duties, privileges and responsibilities of a Master of a lodge belong to the *office*, and not to the degree or ceremony ; resulting from eligibility, election, installation and service.

The office of Master of a lodge is one of the most important, responsible and honorable in Masonry ; second only to that of Grand Master. The greatest discrimination, therefore, should be exercised in the selection of a brother for that exalted position. “ Therefore, no man ought to be nominated or put in such selection but such as by his known skill and merit is deemed worthy of preference ; *viz.* he must be well acquainted with all the private and public rules and orders of the craft ; he ought to be strictly honest, humane of nature, patient in injuries, modest in conversation, grave in counsel and advice, and above all, constant in amity and faithful in secrecy.

“ Such candidates will deserve to be chosen the rulers of their respective lodges, to whom the members are to be courteous and obedient, and by their wise and ancient dictates, may learn to despise the over covetous, impatient, contentious, presumptuous, arrogant, and conceited prattlers, the bane of human society.

“ Here we cannot forbear from saying that some men, whose intentions are very honest and without any evil design, commit great errors, and sometimes have been the destruction of good lodges, and this by their brethren hurrying them indiscreetly into offices wherein their slender knowledge of Masonry rendered them incapable of executing the business committed to their charge, to the great detriment of the craft and their own dishonor.”

Such were the sentiments approved by the Grand Lodge of Ireland, A. D. 1804 ; they are equally applicable to this country and at this date.

A position of such power, influence and responsibility should be accepted by none but those who are intimately acquainted with the history, laws, regulations, symbolisms and rituals of the fraternity. The position should never be sought after, much less intrigued for, and whenever such disposition is shown, the party should be promptly rejected as unworthy to be the repository of such high trusts. No man can govern others until he has learned to govern himself, and to such only should the emblems of authority be intrusted. "None but the assiduous, the circumspect, the charitable, the mild, the firm, the learned, the discreet, the punctual, the faithful, the impartial, the persevering and the just should ever be elevated to the office of Master of a lodge." The possession of these qualifications, together with sound judgment in the Master, will render the lodge prosperous, the brethren happy and harmonious, and himself a fitting representative of the pillar of wisdom ; and as Solomon wore a crown as an ensign of royal dignity, so may such a brother be permitted to wear as an evidence of his official superiority over his brethren.

In the ancient ceremonies of installation, the Master was presented with a—

Rule,	as symbolic of	Punctuality and Straightness.
Line,	" "	Sincerity and Moral Rectitude.
Trowel,	" "	Union and Benevolence.
Chisel,	" "	Education.
Plumb-line,	" "	Uprightness and Justice.
Level,	" "	Equality.
Square,	" "	Morality and Virtue.

Compasses,	as symbolic of	Limitation of Desire.
Mallet,	“ “	Correction of Irregularities.
Hammer,	“ “	Discipline.

II. OF VIRTUAL PAST MASTERS.—The term “revival” is appropriately applied to the impetus Masonry received from the new regulations adopted A. D. 1717. Men of the highest literary and scientific attainments began to cultivate the science. The rubbish—accumulation of ignorant ages—began to be cleared away, and the truths lying hidden below were brought to light. Of course, the indolent, ignorant time-servers were displeased, and murmurings both loud and deep were heard. *Innovation* was then, as it has been often since, the cry used by men who knew not what they meant by the term.

Undeterred by senseless cries or opposition, such bright and shining masonic lights as Anderson, Desaguliers, Clare, Calcott, Dunkerly, Hutchinson, Preston, etc., pursued the even tenor of their ways. The luminous minds and indefatigable researches of such learned brethren brought to light old truths, and discovered new beauties in the symbolisms of Masonry that demanded expansion; for, with all their powers of condensation, not even a tithé could be compressed within the three degrees.

These developments gradually assumed the shape of new and higher degrees, leaving the landmarks of the original ones untouched. To be a *high Mason* is no honor, unaccompanied with a knowledge of the truths and a practice of the great moral lessons taught.

The knowledge of the new developments, or higher degrees, was restricted to those only who it was supposed would honor them—such as were well acquainted with the first three degrees; consequently the provision, “and a brother being well versed in these degrees, and having

discharged the offices of his lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the brethren of his lodge, is eligible, if found worthy, to be admitted to the fourth degree, the Holy Royal Arch."

As the interest in the science of Masonry increased, so did the desire for the advanced degrees. It was found that in confining the degree of Holy Royal Arch to Masters of lodges a mistake had been made, and of necessity some remedy had to be provided. There were but two methods open: either to expunge the original provision, and open the degree to all, or to contrive some plan to get around the provision. The latter course was adopted, and such brethren as presented a certificate of recommendation from their lodge were privately *passed the chair*, as it was termed, and thus became eligible to receive the degree of Holy Royal Arch. Another plan was to petition the Grand Master to grant his dispensation, permitting certain brethren to *pass the chair*. This latter plan is still practiced in one jurisdiction in our country. Where a Grand Master derives his authority to grant such dispensations, or how he became possessed of jurisdiction over "passing the chair" is a problem worth solving.

The first use of the term Present or Past Master's *Degree* that we can find is in Webb's *Freemason's Monitor*, A. D. 1797; it is there ranked as the fifth degree, the Mark being the fourth, the qualifications for the degree being an election in a chapter of Royal Arch Masons, and the possession of the Mark degree, reversing the order as previously in practice, which was to confer the Mark degree only upon Masters of lodges.

The old secret ceremonies of installation were some-

what changed and amplified to conform to the character of a degree, some new matter added, and the whole called the degree of Past Master.

No feeling need ever to have been exhibited, or arisen as the result of the formation or arrangement of a new degree, had the *actual* and *virtual* Past Masters understood their relative positions. The dissatisfaction has been caused by a mutual misunderstanding of the rights, privileges and prerogatives of the two ceremonies.

As late as A. D. 1851, a Grand High Priest gravely complained to his Grand Chapter that it had been the practice in that State "for three or more Past Masters to confer the degree of Past Master upon the Master elect of a Blue Lodge, without the sanction of any Royal Arch Chapter." And in another jurisdiction, a Royal Arch Mason, a visitor in a Blue Lodge, claimed the chair in the absence of the Worshipful Master by virtue of his Past Master's degree!

Suppose, for instance, that in arranging the system of Odd Fellows, or Sons of Temperance, a Mason had incorporated a degree analogous to that of Master Mason, or even the degree itself, does it follow that Masons would have been bound to recognize the degree? Assuredly not; a recognition either way, by visiting or receiving visits, would have subjected the parties to masonic discipline.

The capitular degrees are as independent of craft Masonry as are those of the Ancient and Accepted or any other rite. Each are based on the symbolic degrees, and there never has been any more reason for clashing with the former than with the latter. Giving two degrees the same name does not identify them, or place them under the same government. Those parties who arranged

the American system, whoever they were, had a perfect right to arrange or make as many new degrees as they pleased, and call them by such names as suited them ; but they had no right to claim or exercise jurisdiction over any existing degree. No man can deprive another of his inherent rights.

Three or more Actual Past Masters have the inherent right to communicate to the Master elect of a chartered lodge such matters as it is absolutely necessary that he should know before he can legally act ; and no power on earth can take that authority from them, or circumscribe it. This knowledge they communicate as it has come down to them, and none others than *actual* Past Masters have a right or should be permitted to be present : nor yet have actual Past Masters any right to be present when the degree of Past Master is conferred in a chapter. The one is a ceremony of installation, the other is a degree. The one prepares the party to preside over a lodge of Master Masons ; the other is a pre-requisite to the Royal Arch degree, just as the Entered Apprentice degree is a pre-requisite to that of Fellow Craft.

An avowed opponent of Masonry, writing of this degree, says : " The chief object of this degree, in the United States, is to exemplify the necessity of government, and to enforce upon the minds of those who are called to govern, the importance of qualifying themselves for the skillful and efficient discharge of their duties. The ceremonies of the degree extend to no great length ; but they are such as strongly to impress upon the newly-elected Master a sense of his own deficiencies in the matter of government, and the need he has of promptness and energy in preserving the discipline of the society over which he is to preside."

The esoteric ceremonies of the *degree* are eminently calculated, when properly conferred, to make a lasting impression on the mind of the candidate ; to inculcate important truths useful to him in society, but absolutely necessary that he should understand and be governed by, if he would make a good Mason. They show the necessity of first learning to govern ourselves before we undertake to govern others ; that ambition without ability is dishonorable in itself, and fraught with danger to society ; that none should accept, much less aspire to, any office or position unless perfectly familiar with all the duties thereof ; that mildness and indulgence, yet firmness and determination, are necessary to secure harmony and obedience, and that without discipline, no institution can flourish.

Among the various traditions of circumstances that occurred at the building of Solomon's Temple is the following : During the process of the erection of the temple, Solomon was in the habit of visiting every part of the building, to inspect the work and examine the progress being made. Upon one occasion, as he was ascending a ladder of rope, one side gave way, but just as he was falling, he was caught by two of the workmen who happened to be passing, and he was thus saved from great injury if not from death. These workmen were Giblinites, and in gratitude to them for the service rendered him, and to perpetuate its remembrance, Solomon took this class under his especial protection, and ordered that in the future he should be constantly attended by two of the Giblinites. When age, infirmity and disease had rendered Solomon unable to walk alone, two of this favored class constantly attended and assisted him, even to seating him upon his throne. From these circumstances,

the and the are said to have originated.

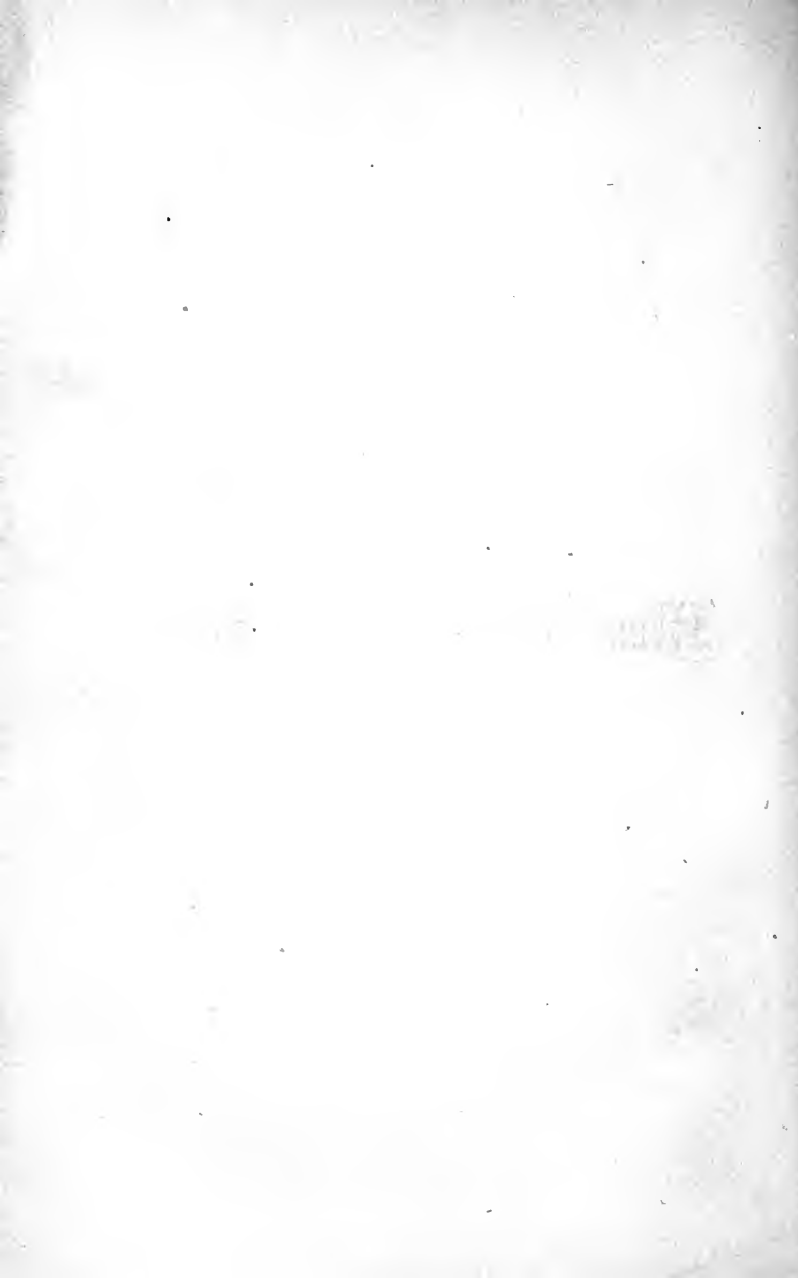
The Giblymites were expert operative Masons, who understood the science of geometrical proportion in its practical references, and were cemented in their lodges by the morality of its detached and component parts, and were probably a part of the Dyonisian artificers heretofore spoken of. They were from the city Giblii, Gebal, or Byblos, as it was variously termed, a city on the Phœnician coast between Tripoli and Berytus. The inhabitants were celebrated for their dexterity in cutting stone or wood, and for their skill in shipbuilding.

King Hiram employed the people of this place in preparing materials for Solomon's Temple, as may be collected from 1 Kings v. 18 : "And Solomon's builders, and Hiram's builders did hew *them*, and the stone-squarers : so they prepared timber and stones to build the house." The word which our translators have rendered *stone-squarers* is in the Hebrew גבליים *Giblim* or *Giblites* ; in the Septuagint version it is βύβλιοι, or men of Byblos, the former using the Hebrew and the latter the Greek name of the place.

Those who arranged the American system of Masonry transferred the chisel and mallet to the Mark degree, and omitted the hammer from all the degrees, each of which was formerly used in the ceremonies of installation.

In conclusion, the *degree* of Past Master is symbolic of the good, the wise, and the just ruler ; it inculcates those qualifications which are necessary in those who undertake to govern their fellow-men ; and of the duties of those who would live happily and quietly under constituted authority.

Most Excellent Master.





CHAPTER XIII.

MOST EXCELLENT MASTER.

INTRODUCTION — Allegory of Masonry — Not Complete with the Third Degree — New Degree Necessary — An American Invention — Speculations as to its Origin — First Promulgated A. D. 1797 — Foundation of the Degree — High Hills subjects of Tradition — Mount Moriah — Explication of the word Moriah — God chooses it for the Erection of an Altar — Hebrew National Altar at Gibeon — Mount Moriah a Consecrated Spot in Early Times — Thrashing-floor of Ornan — Price paid for it — Manner of Separating Grain in Oriental Countries — Ornan and Araunah the same Person — Mount Moriah Remarkable for Three Great Events — Solomon's Temple — Dimensions — Difficulty in Drawing a Plan of it — Its Magnificence consisted in its Ornament — David made Preparations for Building — Foundation Laid — Date of Completion — Most Excellent Degree Necessary for a Comprehension of the American System — Completion of Public Edifices attended with Ceremonies of Rejoicing — Tradition of such at the Completion of Solomon's Temple — Errors in the Construction of the Degree — Feast of Rejoicing for the Law — Dedicatory Ceremonies ancient — Dedication of the Temple — Ark built by Bezaleél — Remarkable Incidents Connected with it — Final Disposition Unknown — Queen of Sheba — Scriptural Account — Masonic Tradition — Abyssinian Tradition — Tradition of Solomon and Adoniram — Conclusion.

THE ever-memorable occasion of the dedication of the temple is celebrated in our lodges. It is the groundwork of one of its most beautiful degrees. "None but the meritorious and praiseworthy; none but those who have been seated in the *Oriental Chair* by the unanimous suffrages of their brethren can be admitted to this degree of Masonry."

The allegory of Masonry is the building of the Temple of Solomon; the different degrees refer to the grades of the workmen employed and the progress of the work.

The allegory was not complete with the third degree, and a fourth (Holy Royal Arch) was arranged, culminating in a discovery based upon the preparations for the rebuilding of the temple after its destruction by Nebuchadnezzar's army ; all of which formed a part of the fourth degree. Yet the system was incomplete ; the third degree left the temple unfinished, and the fourth noted its destruction and the preparations made for its rebuilding. Its completion, dedication and use for more than four hundred years was not even alluded to in any degree. To supply this hiatus the degree of Most Excellent Master was arranged, and placed sixth in the American or Webb Rite.

The degree is purely an American invention. In none of the European systems or rites is there a degree to which it assimilates. The other degrees of the American Rite are traceable to degrees previously in use ; but this is original. It is true that there were degrees worked before this one, under the names respectively of "Excellent" and "Most Excellent." The first was the ceremony of passing the veils, which is now included in the Royal Arch degree ; the other related to matters not included in our system. There was, or is, a third—the degree of "Super Excellent Master," which, in this country, is ranked as a "side degree," although sometimes given in a Council of Royal and Select Masters.

At what precise time, or by whom, the traditions upon which the degree of Most Excellent Master were compiled and woven into a beautiful, impressive and instructive ceremony, cannot now be determined. Among the suppositions, and each have considerable evidence to sustain the claim, are :

First. That it was manufactured at Providence, Rhode Island, at the close of the last century.

Second. That it was the result of the joint labors of the Rev. Jonathan Nye and the Rev. George Richards, both of whom were distinguished Masons ; and

Third. That it was arranged by Thomas Smith Webb.

The first notice of the degree in question in any publication is found in the first edition of the *Freemason's Monitor*, published by Webb and printed in Albany, New York, A. D. 1797, where Webb then resided, and previous to his removal to Providence ; consequently, if Webb was the author of the degree, it could not have been arranged in Providence. But while we are unable to fix as to where or by whom the degree was first arranged, we do know that it was first presented to the masonic public in A. D. 1796-7, in the American Rite.

The Most Excellent Master's degree is founded upon the tradition of circumstances that occurred at the completion and dedication of King Solomon's Temple. This wonderful and magnificent structure, the erection of which has surrounded the reign of Solomon with a halo of glory, was built on Mount Moriah, one of the five hills inclosed in the walls of Jerusalem.

It has been already shown that all nations, and in all ages of the world, lofty hills and mountains were considered holy. Tradition says that Paradise was on a hill ; that Adam was born and Abel slain on the same hill ; that Enoch was on a lofty mountain when he had his vision ; that it was on a hill where Abraham made his preparation to offer up his son Isaac as a sacrifice. It is singular that the Jews, the Samaritans and the Mahommedans should all wish to fix the above events on the site of their respective temples, each of which were built on a hill.

Mount Moriah appears to have been regarded by the people as a place of peculiar sanctity long before the Hebrews had a name. The city of Salem was situated on the sides of this mountain ; it was the residence of Melchizedek, "the priest of the most high God," who blessed Abraham after his victory over the five kings, as is related in Genesis xiv.

Calmet gives the derivation and definition of the word Moriah, מרריה *bitterness of the Lord* ; from מרר *marar*, otherwise *myrrh of the Lord* ; from מור *mor*, otherwise *doctrine or fear of the Lord* ; from ירא *jara*, to *fear*, or ירה *jarah*, to *teach*, and יה *jah*, the *Lord*, according to the Syriac and Hebrew, *dominion of the Lord*.

We find in 1 Chronicles xxi. 18, that God himself made the selection of the place where David erected an altar : "Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the thrashing-floor of Ornan the Jebusite ;" but we are not given any reason for the selection of this particular place, any further than that the angel, who was carrying out the will of God, "stood by the thrashing-floor of Ornan" when the pestilence was stayed.

The Jewish national altar, whereon David certainly ought to have sacrificed, was at that time stationed at Gibeon, as we find in verse 29 of the same chapter : "For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon." What could have been the reason for the command to go to this particular spot, unless it had been a consecrated spot in former times? Why was David obliged to go out from his royal palace, Mount Zion, and pass through the interjacent city? Was there not ample space on Zion, with plenty of con-

veniences—the king's own property—but he must, under peremptory directions, go down Mount Zion, cross the valley and up Mount Moriah, to raise an altar on premises not his own? Why but for the many sacred associations connected with this spot, even in the antediluvian world?

This may account for the extraordinary price paid for the land. 2 Samuel xxiv. 24, says: "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the thrashing-floor and the oxen for fifty shekels of silver." But afterward, explaining to the Jebusites his intention of building a magnificent temple on Mount Moriah, he obtains, in addition for that purpose, the whole summit of the mountain (1 Chron. xxi. 25), "So David gave to Ornan for the place six hundred shekels of gold by weight."

It appears that David paid for the oxen and privilege of erecting an altar about twenty-seven dollars; but for the fee-simple of the mountain, about fifty-three thousand dollars.

In the holy writings we find many allusions to the separation of the grain from the straw; most of such allusions are used by way of parables or symbolisms. The observations of modern travelers prove that the same means are now used, that the hieroglyphics still visible certify was the custom more than four thousand years ago. "This machine," says Niebuhr's *Travels*, "is called *nauridsj*. It has three rollers which turn on their axles, and each of them is furnished with some irons, round and flat. Every peasant chose for himself in the open field a smooth plot of ground, from eighty to one hundred paces in circumference. Hither was brought, on camels or

asses, the corn in sheaves, of which was formed a ring of six or eight feet wide and two high. Two oxen were made to draw over it again and again the sledge (*traineau*) above mentioned." The grain and straw are then separated by tossing against the wind.

It is supposed that the word אַרְנָה used in 2 Samuel xxiv. 18, was the Canaanite or Jebusite name (Araunah) of the owner of the field from whom David made the purchase; and that the word אֲרִנָן Ornan, used in 1 Chronicles xxi. 18, was his Hebrew name. Josephus styles him Orphona, and says that David saved his life when he took Jerusalem.

Mount Moriah was on the northeast side of Jerusalem, and was remarkable for three great events occurring on it, as recorded in the Scriptures :

First. It was on this mount that Abraham made the preparations to offer up his beloved son Isaac.

Second. It was on this mount that David built an altar and offered peace-offerings and burnt-offerings to appease the wrath of God when his people were afflicted with a pestilence; and

Third. It was on this mount that Solomon erected the temple. These three events are termed "the three grand offerings of Masonry."

The Jews claim that the Temple of Solomon was the most magnificent structure that the world ever saw. Holy Writ and tradition concur that it was exceedingly rich and magnificent in its ornaments and appointments; but in size many buildings of this country exceed it. In 2 Chronicles iii. 3, we find, "The length by cubits after the first measure was three-score cubits, and the breadth twenty cubits." According to this measure, the temple was but one hundred and five feet in length and thirty-five in

breadth. We have no other description of the original building, written by those who saw it, than that recorded in the Bible. The descriptions given by Josephus and others are mixed up with the dimensions of the second and third temples. The architectural terms of the Hebrew language are so difficult to be understood, that no one yet has been enabled to draw a plan of the temple that has received the indorsement of Hebrew scholars.

The temple itself formed but a part of the structure that was called Solomon's Temple; it was surrounded by various courts, chambers and habitations of the officers connected with the worship and for the guarding of the building. The outer wall was ten and a half feet high and of the same thickness, and inclosed an area of about twenty-five thousand square feet.

The magnificence of the temple consisted in its architectural symmetry and harmony, and in the immense amount of treasure expended in its ornamentation. Built of enormous blocks of white stone, boards wherever exposed, pillars, beams, gates and doors overlaid with gold, its effulgence startled and dazzled all who first beheld it.

David had gathered together a vast amount of material for the erection of the temple, and about two years before his death he "commanded to gather together the strangers that were in the land of Israel, and he set Masons to hew wrought stones to build the house of God." The foundation was laid in the fourth year of the reign of Solomon, on Monday, the second day of the second month of the sacred year; it was completed on the eighth day of the eighth month of the sacred year, seven years five months and twenty-three days from the time the foundation-stone was laid, and was dedicated on the

twenty-third day of the seventh month, ten months and fifteen days after its completion.

The traditions relative to the division of the workmen employed at the temple into classes ; the assignment of different parts of the work to each class ; the regulations made for their government ; the rewards for faithful service, and the punishments for negligence, have been made the foundation for numerous degrees in the various masonic rites, but most of them had only an ephemeral existence. The degree of Most Excellent Master, however, will continue to be cultivated so long as the system of which it is a part is worked. The degrees of Mark and Past Master, although beautiful, useful and instructive, might be omitted without detriment to the system ; but this degree, forming so important a link between the degrees of Master Mason and Royal Arch, could not be excluded without destroying the harmony of the rite.

The completion of public edifices is now, and ever has been, attended with some kind of ceremony deemed appropriate to the occasion, as evidences of the rejoicings of the workmen ; and at the same time rewards were distributed to the meritorious and skillful among those employed.

Although there is no record in the holy writings of any such ceremonies at the completion of Solomon's Temple, yet we cannot suppose that so important an era, or so joyful an occasion as the completion of so magnificent a structure, and one on which so large a number of persons had been employed for upward of twelve years (dating from their employment by David), would be passed over without the customary rejoicings. We may readily believe, then, that the masonic traditions relative to this event are true, and are therefore worthy of commemoration in a masonic degree.

The tradition is, that when the temple was about completed, a day was set apart for the placing of the *cope-stone*, at which time the whole craft were assembled and the stone carried in procession and deposited in its proper place, amidst the plaudits and rejoicings of the vast assemblage; that King Solomon availed himself of this occasion to reward the skillful and meritorious craftsmen, with such marks of his favor and esteem as seemed best calculated to promote their interest for the future. New grades were established; among others that of Most Excellent Master, to which none but those who were distinguished for their superior merit and assiduity were promoted; and these were especially authorized and commanded to instruct others in whatever part of the world they might travel in search of employment. Among this class were the Giblymites, and as a further proof of the estimation in which he held them, Solomon offered all of those who wished to remain within his jurisdiction ample employment.

It is proper here to remark, that each of the superior degrees in the American system show evidences of hurried construction; sufficient attention was not given to make them conform to the history and traditions upon which it is claimed they were founded; indeed, the neophyte is occasionally led astray. It is pertinent to notice errors, but not to make corrections.

One of the errors in this degree is the combining of the two celebrations, the celebration of the placing of the cope-stone and the dedication of the temple, in one and the same ceremony, without explanation or intermission. The one took place (if at all) on the eighth day of the month Bul (B. C. 1009); the other, according to the Scriptural account, on the twenty-third day of the

month Ethanim (B. C. 1008), or ten months and fifteen days after the former ; this time was doubtless employed in making the holy vessels, ornaments, vestments for the priests, etc. Is it supposable that Solomon would have delayed distributing his rewards for nearly eleven months after the time had arrived in which they were promised ?

Another prominent error in the conferring of this degree is, the confounding of the *key-stone* of the Mark with the *cope-stone* of this degree. In the Mark degree, the key-stone is said, and properly, "to have belonged to the principal arch of King Solomon's Temple;" in this degree the same stone is used, and denominated the cope-stone. A *key-stone* is the fastening stone of an arch ; the *cope-stone* is the last, highest or finishing-stone of a building.

The key-stone, according to the original ritual, belonged to a secret apartment of the temple, and which can only be explained in the degree of Secret Master. The cope-stone, the placing of which was celebrated with great joy, and which is commemorated in this degree, was the last, highest or finishing-stone of the temple, and did not belong to an arch, *monitorial picture-makers* to the contrary notwithstanding.

Among the Jews, on the twenty-third day of the month Ethanim, or Tizri, was held "a feast of rejoicing for the law," a solemnity in memory of the covenant that the Lord made with the Hebrews, in giving them the law by the mediation of Moses. Solomon availed himself of this annual feast to dedicate the temple. Any thing designed for the worship or service of God was consecrated with religious ceremonies. There are many illustrations of this fact in the Scriptures, which proves it of very early date. Moses dedicated the tabernacle built in the wilderness, and also the holy vessels set apart for divine

service. Hannah dedicated the infant Samuel to the service of God. Not only were sacred places dedicated, but also cities, their walls and their gates, and even private houses. When Nehemiah had finished the walls and gates of Jerusalem, he dedicated them. The title of Psalm xxx. implies, that it was sung at the dedication of David's house. Moses ordered proclamation to be made on the day of battle at the head of the army. "What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it." (Deut. xx. 5.)

Accompanied by the princes, Levites, elders and the whole people, Solomon went forth to the city of David on Mount Zion and brought the Ark of the Covenant with shouting and praise, burning incense and offering sacrifices as they marched and danced before it, and carried it up to the temple where it was placed in the Holy of Holies, between the Cherubims.

The ark was built by Bezaleel, about A. M. 2513, while the Children of Israel were wandering in the wilderness, in accordance of a command of God to Moses. It was kept in the tabernacle in charge of priests consecrated for that particular purpose. In its side was placed the Book of the Law, and within it were the two tables of stone.

Several remarkable circumstances are recorded in the Scriptures concerning the ark; among them: That, at the passage of the River Jordan, in the spring of A. M. 2553, the waters being very high, the priests bore the ark to the edge of the river, and as soon as the soles of their feet touched the water, it gathered above them as a wall, and all the Children of Israel passed over on dry

land, and when the ark had passed over, the waters resumed their natural course.

Three hundred and thirty-five years afterward it was captured by the Philistines and carried to Ashdod ; the inhabitants being smitten with a grievous disease, it was removed ; but the disease attacking the inhabitants of each city where it rested among the Philistines, at the end of seven months it was restored to the Jews at Kirjath-jearim, where it remained twenty years, when it was removed by David with much ceremony to Mount Zion, and was deposited by Solomon in the temple where it remained until the destruction of that edifice by the Assyrians, at which time it had been in existence about one thousand years.

The final disposition of the ark is unknown, it was probably burnt with the temple. The Hebrews believe that it will be found and restored to them with the land of their fathers. It is recorded in 2 Maccabees vii. that the Prophet Jeremiah took the ark, just before the destruction of the temple, and hid it in a cave in the hill from which Moses beheld the Promised Land.

During the ceremonies of dedication, which lasted seven days, Solomon and the people offered an immense number of unblemished victims as sacrifices ; and in evidence of the acceptance of their oblations by God, " fire came down from heaven, and consumed the burnt-offerings and the sacrifices." When the Children of Israel witnessed this manifestation of the presence of God, " they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For He is good ; for His mercy endureth for ever."

The fame of Solomon for wisdom and riches spread far and wide, even to the uttermost parts of the earth.



“And when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.” (1 Kings x. 1, 2.) The succeeding eleven verses detail many particulars of this visit and the presents made. Josephus says that she brought and presented to Solomon the tree that produces the Balsam of Gilead, its first introduction into Palestine.

Masonic tradition says, that on first beholding the temple, so imposing in position, so magnificent in ornament, and so dazzling to the eye, she put up her hands in sign of astonishment and admiration, and exclaimed, “A Most Excellent Master hath done this.”

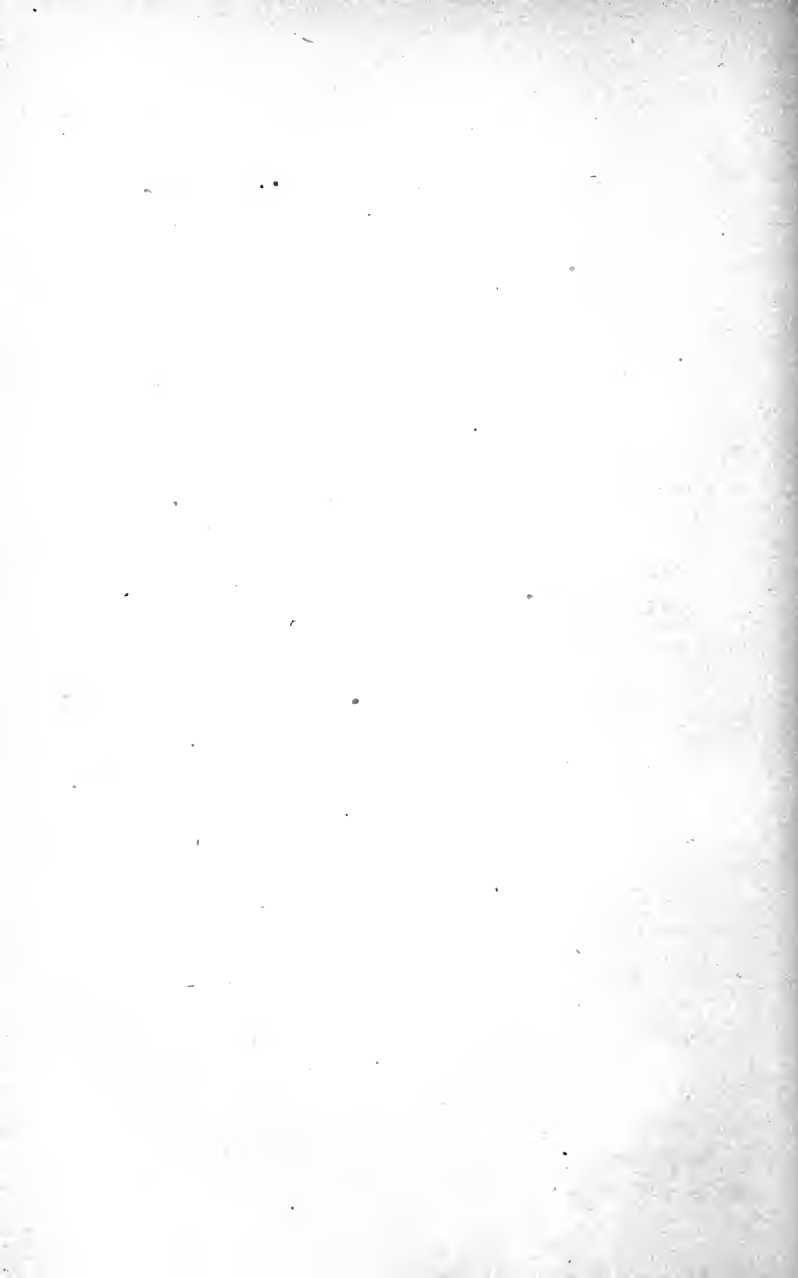
The Abyssinians, according to Mr. Bruce, have a tradition that one of their queens (whom they claim to be the Queen of Sheba of the Scriptures) visited Solomon to prove his learning and to view the disposition made of the vast amount of gold and precious stones taken from her country. “They say she was a Pagan when she left Azab or Saba, but being full of admiration at the sight of Solomon’s works, she was converted to Judaism, in Jerusalem, and bore him a son whom she called Menilek, and who was their first king, all the previous sovereigns having been females, and that his posterity still sit upon the throne.”

Another tradition relates, that as Solomon was walking around the courts of the temple early in the morning of the day set apart for the celebration of the cope-stone, contemplating on its beautiful proportions, its magnificence in finish and peculiar excellence in workmanship,

and in his heart offering adorations to Deity that, notwithstanding the fact that the chief architect had met an untimely end and the work thereby delayed for a time, yet he had found among the workmen one who had been able to supply his place and finish the building according to the original designs, when, raising his eyes, he uplifted his hands in sign of astonishment as he observed Adoniram (who had taken the place of the chief architect) approaching him. Solomon seized him by the hand and exclaimed which means and immediately adopted the and as the means of recognition for a new degree, which he that day established as a reward of merit to the most skillful and praiseworthy among the workmen.

In conclusion, the temple completed, to a Mason, represents the temple of the present life ; the foreign country into which, after its completion, he is expected to travel, is that undiscovered country from whose bourne no traveler returns. The wages which he is to receive are the rewards of a well-spent life, and the knowledge of divine truth which the Grand Architect of the Universe will bestow on all who have faithfully performed their allotted task. If the lessons thus taught have their due influence on his life and conduct, he will then feel as did the Children of Israel, and exclaim, "For he is good, for his mercy endureth for ever !"

Royal Arch Degree.



CHAPTER XIV.

ROYAL ARCH DEGREE.

INTRODUCTION — Condition of the Craft at the Commencement of the Eighteenth Century — Sir Christopher Wren removed from Office — Grand Master appointed by the Sovereign — Wm. Benson appointed — Records of the Grand Lodge at York very brief — Dr. Desaguliers Initiated — Efforts to Revive the Institution, which prove Successful — Requirements — Increase of the Society — Schism — Existed Seventy Years — Cause of the Schism — Laurence Dermott — Interference of the Grand Lodge at London in the Jurisdiction of that at York — Rupture never Healed — Grand Lodges of Ireland and Scotland sympathize with that of York — Schismatics availed Themselves of the Rupture — No Evidence that the Grand Lodge at York sustained their Claim — Schismatics Denounced — Grand Lodge of England makes a Change in the Methods of Recognition — Seceders claiming to be *Ancient* Masons denounce the others as *Moderns* — A New Grand Lodge formed under the Duke of Athol — Chevalier Ramsey — New Degree — Grand Lodge rejects it — New Degree adopted by the Seceders to increase their Popularity — Evidences that a Royal Arch Degree was introduced about A. D. 1740 — Thomas Dunckerly — Introduces the Degree to the Grand Lodge of England — Involved a Change in the Master's Degree — Adopted in A. D. 1779 — Rite of Perfection — Table of Royal Arch Degrees — Where Cultivated — Royal Arch Degree first Practiced in this Country in A. D. 1769 — The American, a New Degree — Made up from other Degrees — Speculations Relative to its Authors — Credit belongs to Thomas Smith Webb — Want of Uniformity in Usage — Differences between the Holy Royal Arch and the American Degree.

MASONRY is a progressive science ; all its mysterious light, all its sublime truths are not at once developed ; it is only by gradual steps that its beauties are unfolded to the wondering mind of the aspirant.

As in the ascent of a high mountain, the traveler often stops and turns upon his path to survey the beautiful

landscape spread out before him, at each stop new scenes are discovered, each succeeding one more beautiful than the preceding, until the summit is reached, when the whole of the magnificent surroundings are displayed before his enchanted gaze in all their gorgeous beauty.

So, too, in Masonry ; at each step of the candidate's progress he is caused to pause and ponder well on that which he has already received before he is permitted to seek further advancement. It is by these periods of probation that the character of the candidate for zeal, fidelity and intelligence is tested ; and he is at the same time prepared by gradual revelations for the effulgence of light contained in the sublime, august degree of Royal Arch Mason.

In this, the last masonic degree of the American system, the candidate is instructed in the whole mystery of Masonry ; that which was dark and inexplicable in the third degree, is in this made light and fully explained. The candidate finds himself at the acme of the system ; the veil is lifted, and he comprehends its ineffable beauties.

In tracing the origin and history of the Royal Arch Degree; it will be necessary to revert to the condition of the fraternity of Masons at the close of the seventeenth and in the early part of the eighteenth century ; this will involve a repetition of some of the facts alluded to in previous chapters.

Toward the close of the seventeenth century Masonry fell into disuetude ; the age and numerous avocations of the Grand Master, Sir Christopher Wren, prevented his giving the necessary attention to the craft, and the annual festivals and quarterly meetings were neglected. The appointment of Grand Master appears to have been

vested in the sovereign. Soon after the accession of George I. to the throne, he removed Sir Christopher Wren from office and appointed a William Benson; the latter was unfitted for the position, and so unpopular was the appointment, that the king was obliged to remove him the following year. The craftsmen refused to meet or hold communication with him. Masonry languished; and it is supposed that A. D. 1717 there were but four lodges remaining in the south of England.

We have no records of the condition of the Grand Lodge at York beyond the mere fact that it was operating and claimed jurisdiction over the north of England.

Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was initiated about A. D. 1715. Struck with the peculiar ceremonies of initiation, and deeply impressed with the sublime principles of the fraternity, as being eminently calculated to contribute much toward the amelioration of the condition of mankind, he at once set about efforts to revive the institution, increase the number of its members, and extend its usefulness. His efforts were successful—the annual festivals and quarterly meetings were revived; the barriers were thrown down, and the institution opened to all whom the members might approve, without regard to occupation or position in life, the only requirements were that of “being men free born, of lawful age, not maimed or deformed, of good report and well recommended;” other regulations were made, having reference to the authority and government of the fraternity and constituency of the Grand Lodge. The beneficial results of these changes are witnessed in the extension of the order over the habitable globe. The body thus revived in London was known as the “Grand Lodge of England,” in contradistinction to

that at York, whose style was "Grand Lodge of *all* England."

The impetus the institution received from the new order of things in the south, drew the attention of society at large to the fraternity; men of the highest rank and of the most brilliant literary and scientific reputation sought initiation. In the course of a few years so popular did the institution become, that there were not dignities sufficient to satisfy the ambitious, and the result was a schism and the formation of a new body, under the specious title of the "Grand Lodge of *Ancient* York Masons;" they, the new body, applying to the legitimate Masons the invidious term of "*Modern* Masons." This schism existed over seventy years; the bodies united in A. D. 1813, under the Duke of Sussex, as Grand Master.

A short time after the schism, we first hear of a degree called Holy Royal Arch. Up to this period but three degrees were recognized in England.

The schismatic trouble in England originated with a number of unruly spirits, who, having been initiated and passed and anxious to receive the Master's degree, induced some of the older Masons to open a lodge of Masters and confer on them that degree without the authority of a warrant; presenting themselves as visitors to the regular lodges the facts became known, and at the following quarterly communication of the Grand Lodge the proceedings were denounced in fitting terms. At this the malcontents took umbrage, and, being joined by others of like character, they, in defiance of the Grand Lodge, opened lodges in various parts of London. Paying but little if any attention to the moral character of the candidates, reducing the initiatory fee to a nominal

sum, they assumed the character of convivial clubs, and rapidly increased in number.

Laurence Dermott, an Irish Mason of considerable ability, and a very shrewd and active man, affiliated with the seceders, and for many years exercised a controlling influence among them. In A. D. 1756 he published a book entitled *Ahiman Rezon, or a Help to a Brother*; of which nine editions were printed in England and several in the United States; indeed, it was recognized in this country as a standard publication of the old regulations, until within a few years past, by nearly all the Grand Lodges.

The Grand Lodge of England, by its unwarranted interference in the jurisdiction of the Grand Lodge of York, created a breach between them which was never healed. Application was made to the Grand Lodge at London by a number of Masons, residents of York, for a charter to form a new lodge in the latter city, and their request was granted. This action not only caused a rupture between the two Grand Bodies, but also caused a coolness between it and the Grand Lodges of Ireland and Scotland which continued for many years.

The schismatics, or seceders, took advantage of this circumstance, and proclaimed that they were not only countenanced, but were actually working by the authority of the Grand Lodge at York. No evidence, if indeed there ever was any, remains to sustain their claim.

The regular lodges were forbidden to admit the seceders as visitors, and as a means of prevention—the systems being the same—the Grand Lodge adopted *a slight change in the means of recognition*; this was an ill-advised measure—it was not only an infringement of an old landmark, but also furnished the seceders with a new argu-

ment, and one which they did not fail to avail themselves of, to sustain the position assumed by them, that they were the *Ancient* Masons, and the other party the *Modern*. A Grand Lodge was formed, and the Duke of Athol, who was Grand Master of Scotland, was induced to accept the office of Grand Master.

About A. D. 1740 the Chevalier Ramsey appeared in London. He was a Scotchman by birth, but had long been a resident of France; a zealous partisan of the Pretender, he sought to advance the Stuart interest by the use of Masonry. He brought with him several new degrees, which he endeavored to introduce in the English lodges. Among these degrees was one which he called Royal Arch. All the innovators on the masonic system have claimed antiquity for their degrees, and that they "came from over the sea," or were of foreign origin. Ramsey claimed that his Royal Arch originated in the Holy Land. Rejected by the Grand Lodge, he next sought alliance with the *Ancients*; here, too, he was foiled, so far as his ulterior objects were concerned.

The shrewd Laurence Dermott, who was for many years the active spirit among the seceders, saw in this new degree a means of drawing attention to the Ancient Lodges and to increase their popularity. After a time it was claimed and asserted that the *Moderns* were ignorant of the Master's part, and that the *Ancients* alone had that knowledge; and that there were *four* degrees in Ancient Masonry, whereas the Grand Lodge acknowledged and knew of but *three*. Emboldened by success, in A. D. 1756, Dermott published the *Ahiman Rezon*, in which similar statements were made. Although the Holy Royal Arch put forth by the *Ancients* was not the same as Ramsey's Royal Arch, still there was a suffi-

cient sameness to establish the fact that from it Dermott obtained his data for the former degree.

That the Grand Lodge of England did not recognize the degree as late as A. D. 1758, is evidenced by the reply of the Grand Secretary to an *Ancient* Mason who had applied to him for relief; "for," said he, "our society is neither Arch or Royal Arch." The Grand Lodge of the *Ancients* was formed about A. D. 1753, and as the publication by Dermott of his *Ahiman Rezon* was authorized by that body, and it stating that Ancient Masonry consists of four degrees, furnishes sufficient evidence that the Arch Degree was one of their series as early at least as the formation of their Grand Lodge. Laurence Dermott, after some remarks on the conduct of certain Masons who were dissatisfied at not having been admitted to the Royal Arch, says, "To this I will add the opinion of our Worshipful Brother, Dr. Fitfield D'Assigney, printed in the year 1744. 'Some of the fraternity,' says he, 'have expressed an uneasiness at the Royal Arch being kept a secret from them, since they had already passed through *the usual degrees of probation*; but I cannot help being of the opinion, that they have no right to any such benefit until they make a proper application, and are received with due formality *as having passed the chair*, and given undeniable proofs of their skill.'" It is evident, therefore, that the degree was in existence before A. D. 1744, and that it was conferred only on such as are at this day termed *actual Past Masters*.

In its origin the degree was given as a concluding section, or completion of the *Master's part*, and as the only Master Masons were those who were or had been Masters of a lodge, the degree was regarded as peculiar to such, when the Master's degree became more common.

Thomas Dunckerley, an illegitimate son of George II., a man of most brilliant intellect, was chosen Master of a regular lodge in A. D. 1770 ; he soon assumed a high position among the distinguished Masons of the age, and finally became Grand Master. Visiting the Ancient Lodges, he became acquainted with the new degree, and "resolved that they should not appropriate to themselves a single pearl of any real value toward the elucidation of the craft ;" acting upon the same principle with John Wesley, who observed upon a certain occasion, "It is a pity the devil should monopolize all the best tunes," he determined to introduce the degree into the regular lodges.

Divesting the degree as practiced by the *Ancients* of many of its crudities, in fact, remodeling it and revising the lecture, he presented the Holy Royal Arch degree to the Grand Lodge. It was at once found that the practice of this new degree required a change in that of the Master Mason's degree—a *removal* and a *substitution*, "a transfer," says Dr. Oliver, "of the Master's word." The new degree having received the patronage of the Duke of Clarence (brother of the king), and enriched by the genius of Dunckerley, withstood the attacks made upon it. The influence of the Duke of Clarence in the Grand Lodge, united with his own, enabled Dunckerley to successfully carry his project through ; and since A. D. 1779 the "Holy Royal Arch" has been cultivated under the authority of the Grand Lodge of England, and the degree declared to be a part of Ancient Masonry.

From the relations existing between the Grand Lodges of Ireland and Scotland and the Grand Lodge of the *Athol Masons*, as the Ancients were commonly designated, the Royal Arch degree was carried into those countries

and became a part of their respective systems even before its adoption by the Grand Lodge of England.

It is proposed to advert to the introduction of craft Masonry into various countries, only so far as is necessary to illustrate the history of the origin of the Royal Arch degree. Soon after the revival in the south of England, the improved system was introduced into France and Germany by the English residents in both countries ; here, as in England, the society became very popular ; but the caprice of the intriguing spirits of the times assumed a different phase, and the rage was for new degrees with high-sounding titles and showy costumes. The politician, the priest, the philosopher, the astrologer, the deist, the religionist and the ambitious took advantage of the prevalent idea. Kings, princes, statesmen, clergymen, politicians, tailors, the men of science ; in fact, men in all ranks of life became actively engaged in manufacturing degrees and arranging rites, to advance their particular interests, theories, dogmas or ambitious pretensions. The lists enumerate upward of three thousand degrees, each claiming to be masonic, or analogous thereto, all created within three quarters of a century after the revival.

Some few of these degrees were useful, instructive and eminently worth cultivation ; among such was a series of twenty-five degrees, which received the name of Rite of Perfection. This rite appeared in France in A. D. 1758, and was introduced in the United States in A. D. 1764 ; eight degrees were afterward added to it, making thirty-three in all, and styled the "Ancient and Accepted Scottish Rite." The thirteenth degree of each of these rites was and is a Royal Arch, known under the various titles of Royal Arch, Enoch's Arch, Knights of the Ninth Arch, and the Ancient Arch of King Solomon.

We find from A. D. 1740 to A. D. 1779 four degrees styled (or four phases of the Royal Arch degree, neither of which is the degree practiced in this country under the authority of the General Grand Chapter)—

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| 1. Ramsey's Royal Arch, the date of which is about A. D. | 1740 |
| 2. Dermott's Holy Royal Arch, " " " | 1750 |
| 3. Royal Arch of the Rite of Perfection, of | 1758 |
| 4. Dunckerley's Holy Royal Arch, of | 1779 |

to which may be added, to complete the table—

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|---|---------|
| 5. Webb's, or the American Royal Arch, of about A. D. | 1796-7. |
|---|---------|

Ramsey's Royal Arch was cultivated for a time in France, but was superseded by the degree of the Rite of Perfection; Dermott's continued to be practiced by the Ancients or Athol Masons up to the union in A. D. 1813; Dunckerley's Holy Royal Arch is practiced in all places recognizing the jurisdiction of the Grand Lodge of England, and modifications of it in Ireland, Scotland, Canada, Pennsylvania and Virginia. The Webb, or American degree, is cultivated in the United States only.

The earliest account of the working of the Royal Arch degree in this country, distinct from the Rite of Perfection, is the minutes of St. Andrew's Royal Arch Lodge, Boston; the first meeting of that body is recorded as having been held August 28, A. D. 1769. The degree was conferred, as was the custom from its origin, under the authority of a Master's warrant. The warrant for St. Andrew's Lodge was derived from the Grand Lodge of Scotland, and consequently it must have been the Dermott degree that was practiced.

The degree practiced in the United States differs from each of the first four before named, in date, history, names of officers, ceremony, etc.; it was, in fact, when

first promulgated in Thomas Smith Webb's *Freemason's Monitor*, A. D. 1797, a new degree. In its manufacture, here a little and there a little was taken from the Rite of Perfection, a little from Dermott's, and some from Dunckerley's Holy Royal Arch, with new matter interspersed by way of cement, and the result was a fifth phase, or the Royal Arch as it is now practiced in all but two of the States of the Union.

The degree is inferior to Dunckerley's in sublimity of language, or scientific construction, and is particularly unfortunate in the omission of symbols which added much to the interest of the former.

The American system was arranged only a few years after the proclamation of peace with the mother country. The incidents before and during the war had engendered a spirit of hostility to England that has not entirely disappeared even to this day. The people were opposed to any thing English; and in the arrangement of degrees, explanations of ceremonies and symbols, the manufacturers departed far from the originals, hardly retaining sufficient to permit an interchange of courtesies. When combining the "Excellent" with the Royal Arch, the really instructive part of the Holy Royal Arch was omitted, thus shearing it of its most attractive feature.

It is, perhaps, immaterial in this point, and yet mankind have a natural desire to know the origin of matters with which they are connected, not only to satisfy curiosity, but also that due credit may be given. Thomas Smith Webb's name has been more prominently connected with the American system than that of any of his contemporaries. The principal reason for this is the fact that he published the first American hand or instruction book, and that book contained the first public announce-

ment of there being any degrees other than the first three practiced in this country. Cross' account of the "arrangement of the system by THEM" has been given, but he gives names of none of "THEM;" in private conversation he named "THEM" as Thomas Smith Webb, Henry Fowle, Rev. George Richards, Rev. Jonathan Nye, John Hammer, John Snow, etc.

Webb was made a Mason in Keene, N. H., A. D. 1792-3, when about twenty-two years of age; four years thereafter he moved to Albany, N. Y., and as a body of the Rite of Perfection was then working at that place, it is probable that he received those degrees there. One year later we find a book published with his name appended as author. Considering the fact that Webb was but about twenty-six years of age when it was issued from the press; that he had been a Mason but four or five years; had a growing family dependent upon his daily avocations, and yet found time to revise and remodel the lectures of the craft degrees, arrange and manufacture a system of capitular degrees, and compile the monitorial part of the ineffable degrees, it must be admitted that he exhibited a remarkable degree of industry, ingenuity and boldness, for so young a man with so little masonic or worldly experience and limited means of acquiring masonic information. But whether the introduction of two new degrees, the Past and Most Excellent Masters, and the changes made in the Master Mark Mason and the Holy Royal Arch, was or has been advantageous to craft Masonry is problematical.

Dermott's Royal Arch could originally be conferred only upon those who had been Masters of lodges, which was at that time synonymous with Master Mason. Webb retained that feature, as it offered an opportunity, which

he improved, for the introduction of a new degree, the Past Master's. Dunckerley's degree appears to have been given at first as an additional Master's part, or concluding section of the Master's degree, without the requirement of "passing the chair" as a preliminary ; and lodges were authorized to convene themselves into chapters and confer the degree ; next, an independent government was established, and separate chapters were held, and the applicant, other than actual Past Masters, were required to present a dispensation from the Grand Master, authorizing them to pass the chair ; such dispensation was granted only upon the recommendation of a lodge of Master Masons. Such is still the requirement where the Holy Royal Arch is cultivated.

In the United States there was no uniform usage as to preliminary degrees, until the organization of the General Grand Chapter of the United States. In some of the States the possession of the Master Mark Mason, the Excellent, and Most Excellent degrees were required as preliminary ; in others, the Excellent and Super Excellent only ; in others, the having received the installation service of a Master of a lodge, either by virtue of election to the office or by dispensation ; and in others, the possession of the degree of Master Mason was deemed sufficient to allow the applicant to be exalted.

There was a manifest propriety in the arrangement of a system which would insure a uniform usage as to the order of degrees and manner of conferring them ; but it would have been much more advantageous to have incorporated the Holy Royal Arch instead of creating a new degree.

The English degree is far more intellectual than the American (which is equally true of the symbolic degrees) ;

it opens a field for investigation, presents matters for the exercise of the reasoning powers, and the development of mind and thought far in advance of the latter. The illustrations can only be given within tyled doors ; but it may be proper to remark, that the Tetragrammaton, the Triple Tau, and the Five Grand Signs, are not even alluded to in the Webb ritual, and yet either of these subjects afford more food for thought and investigation than all of Webb's degree combined. Shorn as the degree is of much of that which appropriately belongs to it, yet that which remains is beautiful and imposing in ceremony, of great moment to the craftsmen, instructive and eminently worthy of cultivation by all Masons.

CHAPTER XV.

ROYAL ARCH—CONTINUED.

INTRODUCTORY—Prevailing Idea in the Mysteries and in Masonry is a Loss and a Recovery—Synopsis of Events upon which the Degree is Founded—Tradition of Nebuchadnezzar—Officers of a Royal Arch Chapter—Jeshua—Zerubbabel—Ceremony of Adoption—Adoption of Moses, Hiram Abif and Zerubbabel—A Favorite of the Court of Babylon—Commissioned by Cyrus—Returns to Babylon; remains Two Years; returns to Jerusalem—Haggai—Scribes, Origin uncertain—Haggai, a Prophet and not a Scribe—Tradition of a Secret Society of Jews at Babylon—Captain of the Host—Many Jews refused to avail themselves of the Permission to Return to Jerusalem—Tradition of Daniel and of Ezekiel—Principal Sojourner—Royal Arch Captain—Three Guards—Degree Divided into Two Parts—PART I.—Truth the Object of Pursuit—Humility Necessary—Catenarian Arch—Lessons Taught—Object and Necessity of Secrecy—Masonry open to all Worthy Men—Silence and Secrecy the Foundation of the Ancient Mysteries—Time had arrived for the Deliverance of the Jews from Egyptian Bondage—Moses selected to Effect it—His Installation and Consecration—Jethro, Prince of Midian—A Tradition—Mountains regarded as the Residence of the Gods—Mt. Horeb—Seven Remarkable Events—Nine Manifestations of God's Presence on Earth—Fire a Symbol of Divine Love—Instances of Fire falling from Heaven as Evidences of the Acceptance of Sacrifices—Symbol among the Ancients—Burning Bush—Putting off Shoes was derived from the Patriarchal Ages—Examples of the Act—Custom Perverted by the Ancients—Ancient Christians practiced the Rite—Practiced in the Ancient Mysteries—One of the Proofs that the whole Human Race was derived from One Family—Cabalistic Traditions of Angels.

A LEARNED masonic writer, says, in illustration of the means necessary to be used by a Master of a lodge or an instructor in Masonry, "He must depart from the usual routine; he must amplify and illustrate the authorized lectures by the introduction of parallel facts and explanatory observances connected with the history and

antiquities, manners and customs, laws and usages of the country and period, which may form the subject of the degree."

With reference to the Royal Arch degree, it is proposed to follow the foregoing suggestions, to notice the foundation upon which the degree is based, tracing its development; with such explications of the symbols used in the Holy Royal Arch degree, as may be deemed necessary for as clear an understanding of the mysteries of the system, as can be done without unvailing to the uninitiated that which is esoteric.

We find permeating this degree the same great leading idea which prevailed in the mysteries of the ancients, and in the degrees heretofore noticed, viz. : a *loss* and a *recovery*; the difference here is that it loses its funereal character.

All nations have a tradition, more or less complete, of a universal deluge by which most of mankind were destroyed; the Scriptural account says that eight persons were saved in an ark, which masonic tradition says was built by SHEM, HAM and JAPHETH.

After the Deluge Noah divided the earth between his three sons. Shem was the father of the Hebrew nation, who, when numbering but seventy souls, removed to Egypt during a seven years' famine, and remained in that country about two hundred and fifty years after the death of Joseph, in the condition of slaves. They were delivered, after many miraculous exhibitions of the power of the Almighty, and were conducted by Moses toward a land that had been promised by God to their forefathers as their inheritance. During their wanderings in the wilderness, to commemorate their escape from the hosts of Pharaoh and their safe conduct through the

Red Sea, a tabernacle was built by MOSES, AHOLIAB and BEZALEEL.

The period of expiation having been accomplished, they arrived in the land of Canaan, the land promised to their fathers, the inhabitants of which they either drove out of the country or reduced to servitude. The city of Jerusalem, which came into their possession, was built upon five hills; four of which became celebrated for remarkable events in sacred history, viz.: Mount Moriah, Mount Sion, Mount Calvary, and the Mount of Olives; on the first named, Solomon erected a magnificent temple for the worship of God. The splendor of the temple excited the admiration as its wealth did the cupidity of the neighboring nations.

The city had often been attacked, but never was entirely subdued until the time of Nebuchadnezzar. So long as the Children of Israel observed the ordinances of their religion they were protected by God, but when they neglected the forms of worship prescribed by the laws, and followed the customs of the neighboring nations, God punished them by allowing their enemies to despoil them.

Nebuchadnezzar had no immediate cause of quarrel with the Hebrew nation. Assembling his army, he marched—so says tradition—without any fixed idea as to the nation to attack; when coming to the intersection of two roads, it was determined by augury which road to take, when the lot fell upon the road which led to Jerusalem. After a siege of eighteen months the city was captured; the temple was pillaged and destroyed, the walls of the city demolished, and the city itself reduced to ruin. The king, nobles, priests, and a vast number of the people, including all the better sort, were carried cap-

tive to Babylon, thus fulfilling the prophecies of Ezekiel, Jeremiah, Micah, etc.

Thus was the temple destroyed four hundred and seventy years and six months after its erection, and the people carried captive to Babylon one thousand and sixty-two years after their escape from their Egyptian bondage.

During the reign of the fourth king of Babylon after Nebuchadnezzar, that city was taken by Cyrus king of Persia, by whom it was foretold by the Prophet Isaiah that he should liberate the captives. Accordingly, in the first year of the reign of Cyrus over Babylon, he issued the famous proclamation recorded in the first chapter of Ezra. A large number of the Jews availed themselves of the permission to return to their own country; and on their arrival, under the direction and superintendence of their chiefs, made preparation to rebuild the city of Jerusalem and the temple of God. Under the direction of JESHUA, ZERUBBABEL and HAGGAI, a tabernacle was first erected for the accommodation of themselves, as chiefs of the undertaking, near the ruins of Solomon's Temple.

Royal Arch Chapters, according to the American ritual, are supposed to represent this tabernacle. The officers of a chapter represent the office-bearers or leaders of the Children of Israel on their return from Babylon. The first three officers are designated the Grand Council. The presiding officer represents JESHUA the High Priest, who, with Zerubbabel, superintended the rebuilding of the temple. He was High Priest by right of birth, for he was the son of Jehozadak—our translation has it also Jozadak—who was the son of Seraiah, who was the last High Priest before the captivity of Babylon. Seraiah being taken by Nebuzaradan, the General of the Chaldean army, he was carried to King Nebuchadnezzar,

then at Riblah, where he was put to death with seventy others, chief men of Jerusalem, B. C. 588. Jehozadak was carried captive into Babylon.

The second represents ZERUBBABEL, and is styled king. Zerubbabel—זְרֻבָּבֶל *banished, or a stranger in Babylon*—was of the royal race of David. There is often considerable difficulty in tracing Scriptural genealogies, because of the apparent discrepancies in the text; the case of Zerubbabel is one in point. In 1 Chronicles iii. the sons of David are given, and the line to Zedekiah, who was the reigning sovereign at the time of the captivity, is traced. In the nineteenth verse, Zerubbabel is said to be the son of Pedaiah. But Esdras, Haggai, St. Matthew and St. Luke constantly make Salathiel his father. Masons have adopted the latter version. In either case Zerubbabel was a prince of the house of Judah, as both Salathiel and Pedaiah were lineal descendants of Zedekiah.

The ancient nations had a singular ceremony of adoption growing out of the strong desire of each to perpetuate his family or tribe, a desire superinduced by an undefined something in expectancy. The natural relations of life—father, son, brother, sister, etc., with all their “various charities,” are universally objects of attention. A longing for these relations are implanted in mankind by nature itself for the most important purposes, and when Providence has denied them or removed them, man is uneasy until he has obtained a connection which may in some degree answer as a substitute. As the principle of lineal descent, and of affection passing by descent, is the strongest in nature, it is not surprising to find the custom of adoption resorted to by those who, not having a primary object of affection, desire to possess the nearest resemblance to it which can be obtained.

We have many instances of this relation in the Bible, not only as a custom among the Hebrews, but the surrounding nations, and understanding it renders clear and intelligible many passages in the Scriptures which otherwise are obscure and apparently contradictions. Thus Moses, in consequence of his adoption by Thermuthis, was called the "son of Pharaoh's daughter."

And Hiram Abif was of the tribe of Dan, but by his mother's adoption he was of the tribe of Naphtali; and so Zerubbabel was the son of Pedaiah, but by adoption was the son of Salathiel.

Zerubbabel appears to have been a favorite at the court of Babylon. He was highly honored by Cyrus, who committed to his care the sacred vessels of the temple, with which he returned to Jerusalem. He is always named first as being the chief of the Jews that returned to their own country. He laid the foundations of the second temple, and restored the worship of the Lord and the usual sacrifices. He refused to the Samaritans permission to assist in the work of rebuilding; and when it was discontinued, through the instrumentality of the Samaritans, he returned to Babylon—where he remained nearly two years—and obtained the consent of Darius to finish the work. Tradition, corroborated by Josephus and Esdras, "says that he was one of the three famous body-guards of Darius, son of Hystaspes." He was the leader of the first party that returned to Jerusalem from Babylon after the proclamation of Cyrus.

The third represents the Prophet Haggai and is styled scribe. Haggai, the tenth of the minor prophets, was in all probability born in Babylon, from whence he accompanied Jeshua and Zerubbabel to Jerusalem. The captives, immediately after their return to Judea, began

with ardor to rebuild the temple ; but this work was suspended fourteen years, till after the death of Cambyses. Darius, the son of Hystaspes, coming to the empire, Haggai was incited by God to exhort Zerubbabel and Jeshua to take measures to resume the work which had been so long interrupted. The remonstrances had their effect ; and in the second year of Darius, B. C. 520, the sixteenth after the return of the Jews from Babylon, the work was resumed.

The origin of the scribes is uncertain. They were probably first employed in subserviency to the prophets, and perhaps educated in their schools. The word is very common in Scripture, and has several significations : 1. A clerk, writer, or secretary. 2. A commissary or muster-master of an army, who reviews the troops and keeps the list or roll ; and 3. Doctor of the law ; but never is used to indicate a prophet, unless Ezra may be the exception. Why Haggai, a *prophet*, should, in the ritual of the Royal Arch, be said to represent a *scribe*, is one of the problems of the American degree. Why not have used the term prophet ?

A Rabbinical tradition says, "That the tribes which had been carried into captivity to Babylon founded the celebrated fraternity of Neharda, on the Euphrates, for the preservation of traditional knowledge and its transmission to a selected few, while it was kept secret from the rest of the world. And that Zerubbabel the prince, Jeshua the priest, and *Esdras the scribe*, carried away all the secret knowledge, which was so carefully preserved within the closed recesses of this mysterious institution, with them to Jerusalem ; and that they established in the latter city a similar fraternity for the same purpose."



The fourth officer in a chapter of Royal Arch Masons is styled Captain of the Host ; he represents the general leader of the Jewish troops, whose duties were those of a General in modern times.

The number of Jews who refused to avail themselves of the proclamation of Cyrus, exceeded those who in obedience to the voice of their prophets, returned to Judea. It is a common saying among the Jews to this day, that none but the dregs of the people returned on this occasion ; while the greater part of the priesthood, nobility and gentry, among whom they include Daniel, Ezekiel and other prophets, remained behind. Hebrew tradition says that Daniel was made Governor of Persia and resided in Shushan until his death, and that he was buried in a magnificent tomb which he had built in the form of a tower. Another tradition says that the countrymen of Ezekiel were so incensed by his reproaches as to put him to death, and his remains were deposited in the same sepulchre with those of Shem, the son of Noah, which was supposed to be situated between the River Euphrates and that of Chaboras.

Under the influence of the exhortations of the prophets, parties were afterward induced to follow the main party. The fifth officer of a chapter represents the leader of such a party, and is styled Principal Sojourner.

The sixth, or Royal Arch Captain, represents the Captain of the Guards, and receives his instructions from and reports to the Captain of the Host.

There were three other officers, according to the rituals, selected from the most trustworthy among the people, who were stationed at the parting of the veils, as Guards in the tabernacle, to prevent all but proper persons from interrupting the deliberations of the Grand Council, and

who were invested with certain tests to examine the qualifications of all who claimed admission.

The American Royal Arch degree is divided into two parts or sections ; the first relating to events anterior to and including the carrying of the Children of Israel into captivity, and the second the return to Jerusalem and the commencement of the rebuilding of the temple.

PART 1.—The great leading object of pursuit in all masonic degrees is *truth* ; and *humility* is an essential virtue to all who are engaged in the search after it. That a knowledge of truth is only attained after long, humble and laborious search, and he that humbleth himself shall be exalted, are beautifully and emblematically represented in the early ceremonies of this august degree. That it is useless for one man to attempt stubbornly to resist the multitude when combined, but yielding for a time, truth and right will ultimately prevail, is also forcibly illustrated.

From the impenetrable nature of the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. The *catenarian chain*, or *arch*, also typifies that adherence to order and that spirit of fraternal union which has given energy and permanency to our institution ; thus enabling it to survive the wreck of mighty empires, and resist the destroying hand of time. And as the subordinate members of a *catenarian* arch strongly gravitate toward the centre, or key-stone, which comprehends and cements the whole structure ; so are we taught to look up with reverence, and submit with cheerfulness, to every constituted authority, whether masonic or civil.

That man is a dependent creature, not only upon his Maker, but upon his fellow-men ; and that at all times,

and upon all occasions, he should look to his Creator for aid, placing implicit confidence in His protecting care, are impressively taught.

Society is founded on the principle of mutual dependence and mutual aid. Each State, community, family and individual is possessed of secrets whose disclosure would be personally injurious, without conveying a corresponding benefit to the public ; and though private feelings or interests ought to yield, if placed in competition with the general good, yet, in all cases where the advantage is equivocal, it is the wisest and best policy to withhold the information. On this principle Freemasonry disseminates its benefits in the tyled recesses of the lodge. The Grand Architect of the Universe locks up gold in the earth and pearls in the ocean, not to conceal them from human use, but to reward human industry for its search after them. It seems to be His fixed decree, that the improvement of the material world should depend on the combined efforts of human genius and labor ; and that philosophy should be invoked for the melioration of the blessings of nature.

Why do men lock up precious things but to keep them from unhallowed hands? That secrecy is an important virtue, recommended in all ages of the world, and by the wisest and best of men, cannot be contradicted ; nor can it be denied but that in all ages there have been societies who have had secrets which they have not indiscriminately revealed, but have disclosed to those only whom they thought worthy to be associated with them. The secrets of Freemasonry are open to the ingenuous and candid inquirer, if he seek them by the legitimate process ; while they are carefully concealed from those who might use them improperly, or convert them to purposes which

would prove injurious to the society. The good and worthy candidate is received with open arms ; but to the vicious and dissolute the tyler is instructed to oppose the point of his naked sword.

The ancient mysteries were entirely founded on silence and secrecy ; and no candidate could be admitted to participate in the privileges which it was supposed to convey, without first having given an unequivocal proof of his taciturnity by a long and severe probation. Tradition relates a terrible instance of the consequences which attended a violation of this principle, which has been handed down to us in the story of Hipparchus, a Pythagorean, who, "having out of spleen and resentment violated and broke through the several engagements of the society, was held in the utmost detestation, expelled from the school as a most infamous and abandoned person ; and as he was esteemed dead to the principles of virtue and philosophy, they had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair that he proved his own executioner ; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times ; instead of which *his body was suffered to lie upon the sands of the seashore* in the isle of Samos, to be devoured by rapacious animals."

The necessity of and reasons for secrecy, the duties Masons owe to God, to each other, to their country, and to society, are recited in this degree in unmistakable language, and in a solemn form. None that deserves the name, can ever forget the *ties* of a Royal Arch Mason. And if the lesson is heeded, the initiate must become a

better citizen, a truer friend, a purer patriot, a good man.

The posterity of Jacob had increased in a wonderful degree in the two hundred and fifty years that they had remained in Egypt. God determined to remove them to the land promised to Abraham, Isaac and Jacob. Moses was selected by God as the instrument of his purposes in the liberation of the Hebrews, and his installation or consecration is thus recorded in the "Great Light of Masonry :"

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian ; and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

"And he said, Draw not nigh hither ; put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground.

. "And Moses hid his face ; for he was afraid to look upon God.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

"Come now, therefore, and I will send thee unto Pha-

raoh, that thou mayest bring forth my people the Children of Israel out of Egypt.

“And Moses said unto God, Behold, when I come unto the Children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name? what shall I say unto them?

“And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.

“And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee.

“And the Lord said unto him, What is that in thine hand? And he said, A rod.

“And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it.

“And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

“And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom ; and when he took it out, behold, his hand was leprous as snow.

“And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again ; and he plucked it out of his bosom, and, behold, it was turned again as his other flesh.

“And it shall come to pass, if they will not believe these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land ; and the water, which thou takest out of the river, shall become blood upon the dry land.”

Jethro, the priest, or prince of Midian, and father-in-law of Moses, is said to have been educated at the College of Memphis. It is believed that he was a priest of the true God, being descended from Midian, the son of Abraham and Keturah, and that he was sent to Midian to reclaim the inhabitants from their false worship. Moses does not disguise his alliance with Jethro's family, when he visited the camp of the Children of Israel after the passage of the Red Sea, but invites him to offer sacrifices to the Lord as one who adored the same God. (Ex. xviii. 11, 12.) Tradition says that he was the custodian of the rod, by the agency of which Moses wrought his miracles.

A Rabbinical tradition says, "That on the arrival of Moses in Midian, Jethro clapped him into prison, with the intention of sending him back to Pharaoh; but that Zipporah, falling in love with Moses, procured his liberty. Jethro then consented that Moses should have Zipporah in marriage, if he could pull up a twig of saphir that was planted in his garden. Moses did it instantly and obtained Zipporah for his wife. This twig of saphir was inscribed with the sacred name Jehovah. Moses afterward used it as a wand."

In the earlier ages of the world mountains were considered sacred, and regarded as the residence of the gods. We find traditions connected with mountains everywhere. Mount Horeb, one of the peaks of Mount Sinai, is especially remarkable, not only from the numerous traditions connected with it, but from the peculiar manner in which it is spoken of in Holy Writ—"Mountain of God"—and the peculiar manifestations of God's power on its summit and surroundings. Mounts Sinai and Horeb are alluded to in the Scriptures as one and the same by dif-

ferent writers. Mount Sinai is the highest and lies to the east ; Horeb to the west ; so that when the sun rises, the latter is covered with the shadow of Sinai. " There are," says a traveler of olden time, " springs and fruit trees on Horeb, but only rain water on Sinai."

Mount Horeb was remarkable for seven memorable events, *viz.* :

First. The burning bush.

Second. The striking of the rock with the rod of Moses.

Third. The lifting up of the hands of Moses by Aaron and Hur, which produced the slaughter of the Amalekites.

Fourth. The delivery of the law.

Fifth. The forty days of abstinence by Moses.

Sixth. The demolition of the two tables of stone on sight of the golden calf ; and

Seventh. The supernal vision of Elijah.

The Hebrew people believe that God has descended to the earth nine times, and that he shall descend the tenth in the person of the Messiah, *viz.* :

First. In the Garden of Eden.

Second. At the confusion of tongues.

Third. At the destruction of Sodom.

Fourth. To Moses on Mount Horeb.

Fifth. At his appearance on Mount Sinai.

Sixth and seventh. When he spoke to Moses in the hollow of the rock ; and

Eighth and ninth. In the tabernacle.

In all ancient religions fire was the symbol of Divine love. This we learn from the history of sacrifices ; for victims consumed by fire formed the basis of all religion. Fire from heaven fell frequently on the victims sacrificed to the Lord, as a mark of His presence and approbation. It is supposed that God in this manner expressed His

acceptance of Abel's sacrifices. (Gen. iv. 4.) When the Lord made a covenant with Abraham, a fire, like that of a furnace, passed through the divided pieces of the sacrifices and consumed them. (Gen. xv. 17.) Fire fell upon the sacrifices which Moses offered at the dedication of the tabernacle. (Lev. ix. 24.) And upon those of Manoaah, Samson's father. (Judges xiii. 19, 20.) Upon Solomon's, at the dedication of the temple. (2 Chron. vii. 1.) Upon Elijah's, at Mount Carmel. (1 Kings xviii. 38.) On Nehemiah's, at the return from the captivity. (2 Macc. i. 19 ; ii. 10.)

This symbol of love divine revealing itself to man is found in India. "Vischnou," says the Bagavadam, "appeared at first in the human form, with a body clothed with purple and brighter than the sun, similar to the fire which is found in stones, in the water, and in air. Vischnou is everywhere. This divinity is the Demiurgus, who created the world in his love." According to an oracle cited by St. Justin and Eusebius, the Chaldeans had the same doctrines as the Hebrews respecting the manifestations of God under the symbol of fire.

At the expiration of the period assigned by prophecy for the detention of the Children of Israel in Egypt, the Lord appeared to Moses by fire, in the midst of a bush of seneh or senaah on Mount Horeb. According to the opinion of Plato there are three kinds of fire : 1. A thick fire, as in the burning of wood. 2. A bright and subtle fire. 3. A pure, clear fire, which lights but does not burn, as in the stars. Some add a fourth, an elemental fire, which neither gives light nor burns. The fire of the bush was of the second kind, not an imaginary or apparent fire, but a true one ; otherwise Moses would not have wondered that the bush was not consumed. Philo says that

the bush was a symbol of the persecuted Israelites, and the fire, of their affliction and misery. For as the fire burned for a time without destroying the bush, and afterward was extinguished by the Divine Power, so were the Israelites preserved amidst all their troubles and difficulties in Egypt, and delivered by the same power from their enemies, whose cruelties were punished, as the thorns of this bush would pierce into a man's hand, if it were forcibly inserted there.

Moses had retired with his flock to a solitary place at the back-side of the desert at the foot of Mount Horeb that he might indulge his contemplative disposition without interruption, when, lifting his eyes, he beheld a bush enveloped in flame. Astonished at this sight, he said within himself, "I must go and examine how it is that this bush is not consumed." When approaching to investigate the cause of such an extraordinary occurrence, the Lord spake to him out of the bush, saying; "Moses, approach no nearer; but put off your shoes, for the place whereon you stand is holy ground."

The word נעל *noel*, rendered *shoe*, usually means sandal, that is, a mere sole held on the foot in a very simple manner.

Moses did not give the first beginning to this rite of putting off the shoes; it was derived from the patriarchs before him, and transmitted to future times from that ancient general tradition; for we find no command in the law of Moses for the priests performing the service of the tabernacle without shoes, but it is certain they did so from immemorial custom. The command thus given to Moses did not represent the civil and legal ceremony of putting off the shoes, as the Israelites were subsequently directed to do, when they renounced any bargain or

contract (Deut. xxv. 9 ; Ruth iv. 8) ; nor yet the sign of grief and sorrow, as when David entered into Jerusalem barefooted (2 Sam. xv. 30) ; nor of mourning for the dead, as God said to Ezekiel, " Make no mourning for the dead, and put on thy shoes upon thy feet." (Ezek. xxiv. 17.) But it was enjoined that Moses might approach that sacred place with reverence and godly fear, as if it had been a temple consecrated to divine worship. Thus the Preacher says (Eccles. v. 1), " Take heed unto thy feet when thou enterest the temple of God." Because the place was holy ground, Moses was bid to put off his shoes, and as a reminder that, because the shoes are made of the skins of dead beasts, he should put off all fear of death, for fear whereof he fled at the first from Pharaoh.

The priests and Levites to whom the care of the Ark of the Covenant was especially confided, were commanded in their journeyings from Egypt to the Promised Land to travel with bare feet. This custom, which proceeded from the especial command of God, was soon converted by other nations to the most absurd and senseless superstition. The Romans used to clear their gardens from the caterpillars and other insects which destroy the fruits of the earth by the magical aid of women, who walked barefoot round the trees. Sorceresses, likewise, in all their incantations cast off their shoes, as is evident from several passages in Ovid, Horace and Virgil. Even the ancient Christians observed it in their solemn processions, of which we have many instances in ecclesiastical history. The Emperor Theodosius the Younger, and the Patriarch Proclus, humbled themselves in this manner when they assisted in the processions made at that time on account of several earthquakes. Heraclius went

further, for he resolved to carry the cross upon his back, and bear the weight of that sacred burden during a long procession, though he was almost overwhelmed with the weight of his imperial robes. But preferring the humble weight of the cross to all the pomp and grandeur of a throne, he cast off not only his royal vestments, *but his shoes also*, to accomplish with more alacrity his journey to Mount Calvary.

In the Druidical rites, the chief Druid when gathering the sacred selago (mistletoe) was to be clothed in white, with bare feet, as an emblem of internal purity. The Indians of Peru observe the custom of being barefooted, as being the most incontestible proof they could possibly give of their unfeigned humiliation. They never entered the famous and magnificent Temple of the Sun till they had first put off their shoes in the porch of the temple. Herodotus and Diodorus Siculus assure us, that when the Egyptian priests adored any of their deities their feet were uncovered; such, too, according to Strabo, was the practice with the sacerdotal order among the Germans. In the initiation ceremonies of the Hindu mysteries the candidate was divested of his shoes, that the consecrated ground upon which he stood might not be polluted. The Cretans, who were otherwise very lax in the discipline of their religious mysteries, made it penal for any person to enter the Temple of Diana with his feet uncovered, and even the Roman ladies of the highest rank were not excused from this act when they entered the Temple of Vesta. Pythagoras enjoined on his disciples the necessity of a strict adherence to this practice; his direction was, "Offer sacrifice and worship with thy shoes off." The Mahommedans accompany a corpse barefooted, and always leave their slippers at the door of

the mosque when entering it for any purpose. So universal was the custom of the ancient nations of worshipping the Deity barefooted, that Adam Clarke assigns it as one of his thirteen proofs that the whole human race was derived from one family.

The Jews, in common with other ancient nations, believed that particular angels were commissioned to attend individuals, and had the care of their conduct and protection. The Cabalists represent some particular angels, whose names they give us, as preceptors to the Patriarchs: to Adam, Raziel; to Abraham, Zedekiel; to Moses, Metratron, or Metator (*i. e.* he who shows the field); to Elias, Malushiel, and to David, Gerviel. Before the captivity of Babylon we find no angel mentioned by name; the Talmudists say they brought their names from Babylon.

The persuasion was very prevalent in the world, that no one could support the sight of the Deity and live; illustrations of this are recorded in Genesis xxxii. 30; Exodus xx. 19; Judges vi. 22, 23; and Exodus iii. 6. "And Moses hid his face; for he was afraid to look upon God."

CHAPTER XVI.

ROYAL ARCH—CONTINUED.

EMPLOYMENT of the Children of Israel in Egypt—Their Cruel Treatment—Egyptians feared them—Endeavored to Decrease their Numbers—Confirmation of the Scriptural Account of Moses by the Ancient Historians Strabo, Manetho, Diodorus of Sicily, etc.—God refuses to make known his Name to Moses on Mount Horeb—SIGNS OF MOSES—Rod—Extracts from the Old Lectures—Mahomedan Traditions relative to the Magicians—Serpent an Ancient Symbol—Not satisfactorily Explained in Masonic Lectures—Speculations why it was Adopted as an Emblem—Every Nation had a Tradition of the Fall—Examples of the Use of the Serpent Symbol—Of Wisdom, Eternity, the Universe, Power; of the Contest between the Good and Evil Principles—Tradition from the Grecian Mythology—Supposed originally to have been Possessed of the Power of Speech—Leprous Hand—Pouring Water upon the Ground—Hebrew, Samaritan and Septuagint Date of the Exodus—Pilgrimages for Worship an Ancient Custom anterior to the Time of Moses—Marshalled in Four Divisions, and Divisions sub-divided into Tribes and Families—Each sub-division had an Ensign or Banner—Form of the Camp—Four Principal Banners—Lion, Man, Ox, Eagle—Vatabulus' Explication of the Four Banners—Colors of the Banners of Judah, Issachar and Zebulun—Children of Israel often Attacked by Neighboring Nations—Nebuchadnezzar—Took Daniel Prisoner—Second Attack upon Jerusalem—Zedekiah Revolts—Nebuchadnezzar's Third Attack—Relieved by the Egyptians—Fourth Attack—Captures the City and carries the King into Captivity—Nebuzaradan destroys the City, breaks down the Walls, burns the Temple, binds the Better Class of People in Triangular Chains and carries them Captive to Babylon.

DURING the life of Joseph, who occupied a very prominent position in the government of Egypt, the Children of Israel were protected in the enjoyment of liberty and the practice of the rites of their religion, but after his death "a new king arose who knew not Joseph." From

this period their persecutions commenced ; reduced to a state of slavery, the severest tasks were imposed upon them. They were engaged not only in making brick, but in digging canals and wells, and building cities. They were kept at work night and day, so that many of them are said to have died beneath their burdens. They were stimulated to exertion by the lash of their imperious taskmasters ; and when dead they were not allowed the rites of burial, but their corpses were treated with every indignity. They built the cities of Pithon and Ramesis, and dug a vast canal which joined their sacred river with the Red Sea. Some authors assert that the pyramids were built by them. Notwithstanding the cruel hardships which they had to endure, they rapidly increased in numbers ; so much so that the Egyptians began to fear them, and the Egyptians resorted to a variety of means to reduce their numbers. At length, as a final measure of extermination, an order of State was promulgated for the destruction of all the male children. But even this scheme only produced a temporary effect, and the increase of population among the Hebrews remained unrestrained. And it is supposed that including women and children, Moses conducted near three million persons out of the land of Egypt. Strabo mentions Moses as an Egyptian priest who endeavored to abolish animal sacrifices. Justin regards him as being endowed by nature with the most extraordinary talents, and like his ancestor Joseph, being able to interpret dreams and to work miracles. Manetho mentions him under the name of Osarsiph, a priest of Heliopolis, who gave the Jews a new religion, and delivered them from slavery. Diodorus of Sicily speaks of a lawgiver of the Hebrews as a man of great wisdom and tried courage, who con-

ducted them from Egypt to the neighboring wilderness, where he gave them laws, appointed priests and other officers, himself retaining the highest power. Clemens of Alexandria affirms that Moses studied in the colleges of the priests in Egypt, and there learned arithmetic, geometry, poetry, harmony, medicine and music; that he devoted his time to a knowledge of symbols and hieroglyphics; which Justin Martyr calls the emblematical part of the Egyptian Scriptures. St. Cyril says, "Moses was well known to the Greek historians, for Polemon, in his first book of Grecian history, maketh mention of him. So do Ptolemæus Mendesius Hellanicus, Pholochorus, and Castor, and many others. Diodorus, who inquired very curiously into the affairs of Egypt, says he heard of him from their wise men, and of him he thus writeth: 'After the ancient way of living in Egypt, the people were brought to live under written laws, by a man of very great mind, one Moses, *who was called a god.*'" We have, in the foregoing, abundant confirmation of the account given of Moses in the Scriptures.

On Mount Horeb, when Moses had asked God for his name to enable him to convince the Children of Israel of his divine appointment as their deliverer, the reply was, I AM THAT I AM; this, taken in connection with a subsequent declaration of God to Moses, would seem to imply a refusal of his request, as if saying, What matters my name to you or them? I AM THAT I AM, or I am that which I am, or may be—that is sufficient; but at the same time God invested Moses with certain miraculous powers, an exhibition of which was to be to the Hebrew nation the signs or evidences of his divine appointment to conduct them out of the land of Egypt.

The first sign was effected through the medium of the

rod, which tradition says was a branch of the tree of Paradise, and miraculously preserved. This sign he also showed to Pharaoh—he cast his rod upon the ground and it became a serpent. An old lecture had the following : “As our first parents were beguiled by the devil in the form of a serpent to eat the fruit of the forbidden tree, so a branch of that tree in the hands of Moses, was changed into a serpent, to confirm the promise of delivering a select portion of their posterity from Egyptian bondage.” And again : “With this rod Moses smote the rocks in the wilderness, and the waters gushed out abundantly to supply the wants of his thirsty people. With it he also was an instrument in the hands of God to divide the waters of the Red Sea, that the Israelites might pass over in safety ; and by the same instrument he performed his wonders in Egypt. Hence, in commemoration of these remarkable occurrences, we use rods or staves in our chapters as emblems of royalty.”

A Mahomedan tradition asserts that Pharaoh assembled the magicians to contend with Moses ; that among them were the chief magician, whom they called Simeon, and Jannes, Jambres, Sadur, Ghadur, Jaath, Mosfa, Waran, and Zainan, each of whom was attended by numerous disciples. They provided ropes of the proper substance, and having cut them into lengths, they threw them down, and by making them move and twist themselves about, they so deceived the eyes of the beholders that, at a distance, they fancied them to be serpents.

Another tradition says, “That none of the magicians were convinced by the miracles of Moses except Sadur and Ghadur. These two brothers were sons of a very powerful magician ; and being summoned by Pharaoh, their mother persuaded them to go to their father’s tomb

and ask his advice. Having propounded their inquiry, he told them that they should endeavor to ascertain whether the rod of Moses became a serpent while its master slept, or only when he was awake ; because magical devices are ineffective during the sleep of the sorcerer, and, therefore, if such was the case, they might conclude that his actions were directed by the power of God, and not by the science of magic. When the two magicians arrived in Egypt, these inquiries were soon rewarded with the information that when Moses and Aaron retired to rest their rod became a serpent to guard them from nocturnal dangers.

The emblematical serpent had a place in the most ancient systems of primitive Masonry, and was a symbol almost coeval with its institution on this globe by the first created man. Universally esteemed as a legitimate emblem, found in the oldest tracing boards extant, it has been retained among the symbols in the masonic system ; and yet its origin and secret reference are not even, if known, satisfactorily accounted for in any of the lectures usually given.

Many and various are the speculations that have been indulged in to account for the introduction of the serpent as a symbol in the secret associations of man. The most reasonable of them is, that our first parents forfeited all the blessings they enjoyed in Paradise by a violation of the covenant on which the tenure was suspended. In the form of a serpent the evil principle assailed the woman with the subtle and prevailing logic, that instead of death, she would enjoy life, and knowledge, and happiness, by tasting the delicious but forbidden fruit ; and that she and her partner would become as gods, and be able to distinguish between good and evil. From this circum-

stance originated the introduction of a serpent among the symbols of Freemasonry, not only to commemorate the unhappy defection of our first parents, through the wiles of that crafty reptile, but also to keep perpetually in recollection the Redeemer who should bruise the serpent's head. Even the name, applied with a transmitted authority to the destructive power, has reached our times. Thus the Deva or Dive of the East, who was the serpent-tempter; the Diu of Ancient Hibernia, the Amoric Due, and the Gælic Dhu, was no other than the Diabolus of the Greeks and Latins and the English Devil.

It is an extraordinary fact, that every nation on earth has had a tradition of the fall of man from a state of innocence and happiness to that of sin and suffering, through the machinations of a serpent-tempter. From this tradition originated the doctrine of the old philosophers of a perpetual warfare between the good and evil principles, which is found reproduced in so many and varied forms in the mysteries. Pluto overcame the virtue of Proserpine under the form of a serpent; and, like the Egyptian god Serapis, was always pictured seated on a serpent, or with that reptile entwined about him. The serpent was a consecrated symbol in the mysteries of Bacchus and those of Eleusis. It is found on the Mithriac monuments, and supplied the attributes of Typhon to the Egyptians. The sacred basilisk, in coil, with head and neck erect, was the royal ensign of the Pharaohs. On a tablet in one of the tombs at Thebes, a god with a spear pierces a serpent's head. On a tablet from the Temple of Osiris at Philæ is a tree, with a man on one side and a woman on the other, and in front of the woman an erect basilisk, with horns on its head and a disk between the horns. In a sculpture from Kouyunjik, a part

of the ruins of ancient Nineveh, two serpents attached to poles are near a fire altar, at which two eunuchs are standing. Upon it is the sacred fire, and a bearded figure leads a wild goat to the sacrifice. On ancient Tyrian coins and Indian medals, a serpent was represented coiled round the trunk of a tree. *Python*, the serpent deity, was esteemed oracular, and the tripod at Delphi was a triple-headed serpent of gold.

In the mysteries of Bacchus, the officers held serpents in their hands, raised them above their heads, and cried aloud, "Eva!" the generic Oriental name of the serpent and the particular name of the constellation in which the Persians placed Eve and the serpent. The use of the word Eva or Evoe caused Clemens of Alexandria to say that the priests in the mysteries invoked *Eve*, by whom evil was brought into the world.

Among the Egyptians, the serpent extended at length was a symbol of wisdom; and with its tail in its mouth of eternity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The serpent entwined round an egg was a symbol common to the Indians, the Egyptians and the Druids. It referred to the creation of the universe. A serpent with an egg in its mouth was a symbol of the universe containing within itself the germ of all things that the sun develops.

In Persia the hieroglyph was two serpents contending for an egg, as a symbol of the world; and in India it was embodied by the still more remarkable figure of the serpent's head crushed under the heel of the middle god Vischnou; while in a corresponding Mexican painting in the Borgian collection, the deity appears in conflict with

a dragon. *He wounds the dragon's head with a sword, while the monster has succeeded in biting off his foot at the heel.*

The Greek mythology furnishes another instance of the tradition of the fall of man, and the contests for supreme authority between the good and evil powers, in the fable of the Garden of Hesperides, which is but a corrupted name of Paradise. Here existed a tree which produced golden apples, and was guarded from violation by a *serpent vomiting fire* (an evident transcript, in the confused and blended traditions of the ancient mythology, as well of the serpent-tempter as of the Saraph, or flaming-cherub, placed to guard the tree of life) whose folds encircled the trunk of the sacred tree. Hercules in his character of god-man, the offspring of the celestial father and a terrestrial mother, successfully encountered the serpent, and having slain him took away the precious fruit. This event being deemed of sufficient importance to be perpetuated, it was introduced into the celestial sphere, where Hercules is represented as *trampling on the serpent's head*.

Both Jewish and Mahommedan tradition concur in that the serpent was originally empowered with the faculty of speech, and had a different organization from its present, particularly with reference to locomotion, and that a part of the punishment for the deception practiced upon our first parents was to be deprived of the power of speech and to go upon its belly.

The serpent was also a symbol of regeneration, because it possesses the power of periodically emerging from its old skin and coming forth in all the beauty and vigor of youth. In this symbol we find another instance of the prevailing idea in Masonry of a *loss* and a *recovery*.

The second sign which Moses required to show the Children of Israel, as an evidence of his divine commission, was the exhibition of a leprous hand and its miraculous restoration. The Jews looked on the leprosy as a disease sent from God as an especial punishment, and Moses prescribes no natural remedy for it. As it was an infectious disease, capable of being communicated to others, the leper was separated from the company of mankind; and even at the present day, those who have the disease in Oriental countries are obliged to take up their residence outside the city walls. In this we have a repetition of the before-mentioned idea of a *loss* and a *recovery*. The hand of Moses sustained a loss of vitality, but on returning it to his bosom and again plucking it out, it was restored as his other flesh.

The third sign was that of pouring water upon the ground. "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water, which thou takest out of the river, shall become blood upon the dry land." This was the last and most important, and designed to be the crowning evidence to the Israelites of the selection of Moses as their deliverer. The life of the creature is in its blood, and animal life does so depend on the blood, that no creature can live without it. In this sign is again found the idea of a *loss* and a *recovery*; in water there is no life, but blood is life itself.

"As the signs given by Moses were ordained by their Divine Author to establish the authority of the mission in which the Jewish lawgiver was to be engaged, in rescuing his people from the darkness of the Egyptian idolatry, and in bringing them to the knowledge and worship of

the true God, so are they here symbolic of the evidence which every Mason is to give of his mission, in rescuing himself from the bondage of falsehood and in searching for divine truth."

The exodus of the Children of Israel from Egypt took place, according to the present Hebrew text, in the year 805 after the Flood, and 1543 B. C.; according to the Samaritan Pentateuch, in the year 1455 after the Flood, and 1481 B. C.; and according to the Septuagint, 1585 years after the Flood, and 2173 B. C.

Pilgrimage to certain cities and temples are of most ancient date in Egypt, and, in fact, appear to have been interwoven with the very original establishments and institutions of that country. Moses, mindful that Pharaoh was fully aware of this ancient custom, probably addressed him somewhat after this manner: We see many of your own subjects leave your dominions for a time to perform their worship in what they esteem a peculiarly sacred place, whereas you do not suffer us to enjoy that liberty; but bind us *continually* to our burdens: we also desire the same permission as they receive, and propose to form a caravan of Israelites who may worship the God of their fathers in a place, and in a manner of His own appointment, where we may be secure from the profane interference of bystanders while performing our sacred services.

In pursuing their journey from the Red Sea to the Promised Land, the Children of Israel were marshaled in four divisions, three tribes in each division, and each tribe was subdivided into families. Each head of a subdivision was furnished with an ensign or banner under which his followers arranged themselves, and thus all confusion was prevented. It is estimated that the whole

number that left Egypt on this occasion was nearly three million. The men able to bear arms, as enumerated by Moses, somewhat exceeded six hundred thousand. The form of the camp was a square, each side of which was twelve miles. The tabernacle was in the midst, surrounded by the tents of the Levites. On the banners of the four leading divisions was painted one of the component parts of the cherubim. The banner of the first division was of crimson or scarlet, and the design was a *lion couchant*, surmounted by a crown. It was borne by one of the princes of *Judah*, and its station in the camp was the east. In this division were the tribes of Judah, Issachar and Zebulun. The banner of the second division was red, and the design was a *man*. It was borne by one of the princes of *Reuben*, and was stationed in the south part of the camp. In this division were the tribes of Gad, Reuben and Simeon. The banner of the third division was green, and the design was an *ox*. It was borne by one of the princes of *Ephraim*, and was stationed in the north part of the camp. In this division were the children of Ephraim, Manasseh and Benjamin. The banner of the fourth division was of bright green, and the design was an *eagle*. It was borne by one of the princes of *Dan*, and was stationed in the west. In this division were the tribes of Dan, Asher and Naphtali.

Vatabulus says, "The banner of Reuben was a *man*, signifying religion and reason (*intelligence*); Judah's was a *lion*, denoting power (*strength*); Ephraim's was an *ox*, denoting toil and *patience*; and Dan's an *eagle*, denoting wisdom, sublimity and *swiftness*."

Each tribe had a banner under which they gathered themselves in marching, and pitched their tents in camp. The devices on the banners were emblematical of what

should happen to their posterity in after ages. In the east, the position of honor were the tribes of Judah, Issachar and Zebulun. The banner of Judah was crimson or scarlet; that of Issachar sky-blue, and that of Zebulun purple. Thus the principal quarter of the camp was marked by standards of the three royal colors, *blue, purple* and crimson or *scarlet*. These colors are said to be emblematic of Friendship, Union and Zeal.

The Children of Israel had often been attacked by the neighboring nations with varying results. Sometimes they were preserved by their valor, at other times by the direct and marvelous interposition of the power of God; again they suffered defeat, thousands were taken prisoners and carried captives into foreign lands; but although the nation had several times been made tributary, yet previous to the last attack by Nebuchadnezzar the city of Jerusalem had never been actually destroyed.

Nebuchadnezzar was associated with his father, Nabopolassar, on the throne of Babylon, about A. M. 3397. The next year he assembled a large army and marched to and besieged Jerusalem; making Jehoiakim, the king, tributary, he stripped the temple of a number of the holy vessels and carried many of the principal persons captive to Babylon, among whom was the Prophet Daniel. From this year, A. M. 3398, commences the computation of the seventy years' captivity.

Three years thereafter he again attacked Jerusalem, and placed Jehoiachin on the throne, having slain his father, Jehoiakin. Becoming suspicious of the loyalty of the Hebrew king, he sent another army into Jerusalem, dethroned Jehoiachin, carried him captive to Babylon and placed Zedekiah on the throne. Eight years thereafter Zedekiah revolted and entered into a treaty with

the King of Egypt. Nebuchadnezzar hearing of Zedekiah's defection, assembled another large army, marched into Judea, laid waste the country in his march, took the fortified towns and laid siege to Jerusalem. The King of Egypt marched his army to relieve his ally Zedekiah; the King of Babylon raising the siege of Jerusalem, precipitated his army upon that of the Egyptians and drove them out of the country.

The next year Nebuchadnezzar proceeded with another army to the siege of Jerusalem. The Jews defended their capital with great valor for eighteen months. To the horrors of war, that of famine was added, which, carrying off vast numbers, the dead lying unburied in the streets, brought on a pestilential distemper, and finally, at midnight, on Wednesday, the 7th of the fifth month, corresponding to the 27th of July, the city was taken by assault, assisted by treachery from within. Thus Jerusalem fell four hundred and seventy years and six months after the building of the temple, and one thousand and sixty-two years and six months after the departure out of Egypt.

Nebuchadnezzar returned to Babylon, taking with him Zedekiah bound in chains, having first put out his eyes. The army was left under command of Nebuzaradan, to complete the work of destruction. He pillaged the temple of all the consecrated vessels, and all its ornaments of gold, silver and brass, and then caused it to be burnt; and after destroying the palace of David, overthrowing the city and breaking down the walls thereof, he departed, taking with him as captives and bound in triangular chains, as an insult to their God, all the princes, nobles, priests and the better class of people to Babylon. Those who had fallen away to the Assyrians during the siege, and the poorer classes, were left behind to till the soil.

CHAPTER XVII.

ROYAL ARCH—CONTINUED.

PART II.—Babylon, its Situation, etc. — Tradition of Cyrus the Great — His Capture of Babylon — Daniel instructed Pythagoras and Zoroaster in the Hebrew Mysteries — Acquainted Cyrus with Isaiah's Prophecy — Proclamation of Cyrus — Hebrews amassed Great Wealth while in Captivity — Great Numbers declined to Return — Route traveled in Returning — Rabba — Palmyra or Tadmor — Duration of Journey — Samaritans, Enemies of the Jews — Refused Permission to Assist in the Rebuilding — Required to Trace their Genealogy — Signets an Evidence of Delegated Authority — Tradition of the Discovery of a Vault — Antiquity of the Arch and Key-stone — Wealth secreted in Caverns or Vaults — Vaults under the Temple — Ark of the Covenant — Tradition of the Cubical Stone — Pentateuch lost at two Different Periods — Found — Tradition of Finding a Roll in a Vault under the Temple — Symbolism of the Key — God declared his Name to Moses — None but High Priests allowed to Pronounce the Name — Substitute for it — Pronunciation Lost — Different Names used — Tetragrammaton — Veneration of it — Word Incomprehensible — Veneration for a Particular Word not peculiar to the Hebrews — Examples: Egyptian, Hindoo, Persian, Mexican, etc. — Words claiming Attention of Royal Arch Masons — Golden Candlestick — Equilateral Triangle — Jewel of the Chief Architect of the First Temple — Seal of Solomon, Zerubbabel and Pythagoras — Curious Coincidence in formation of Three Words — Triple Tau or Tau Cross — Tradition, Sign of Life — Speculations on its Origin — Five Grand Signs — Conclusion.

PART II.—A period of seventy years is supposed to have elapsed between the end of the first and the commencement of the second section of the Royal Arch degree.

Babylon was situated in the plain of Shinar, and after the fall of Nineveh was the capital of the Assyrian empire. Its origin is lost in the obscurity of early times.

Within its walls was the Tower of Babel, besides numerous palaces, several of them covering an area of from one to two and a-half square miles. The form of the city was that of a square, traversed each way by twenty-five principal streets, which of course intersected each other, dividing the city into six hundred and twenty-five squares. These streets were terminated at each end by gates of brass of prodigious size and strength, with a smaller one opening toward the river.

The walls were from seventy to eighty feet wide on the top, and are said to have been three hundred feet in height, and inclosed an area of seventy-five square miles. The city was divided in two parts by the River Euphrates, which ran through it from north to south. Nebuchadnezzar faced the banks of that part of the river inclosed within the walls with brick, cemented by bitumen, the course of the river having been changed for the time into an immense reservoir or lake.

Babylon was probably in the zenith of its glory during the time of the Jewish captivity. The spoils of Nineveh, Jerusalem and Egypt had enriched it. The arts and sciences, driven from Phœnicia and Egypt, were centered here, and hither the philosophers of the West came to imbibe instruction. Among them were Pythagoras, Zoroaster, Plato, etc.

Tradition says, that Astyages, the last King of Media, dreaming that he would be dethroned by his grandson, married his daughter to Cambyses, a Persian. A second dream, equally alarming, induced him to deliver his daughter's infant son, afterward Cyrus the Great, to one of his servants with orders to murder it. Harpagus imposed on Astyages the dead infant of an herdsman as the body of his grandson. Cambyses afterward became King of

Persia and associated Cyrus with himself on the throne. Cyrus, at the head of the Persian army, invaded Media, dethroned Astyages, according to the import of the two dreams, and placed his uncle Cyaxares II. (Darius) on the throne. After overrunning the greater part of Asia, he B. C. 541, besieged Babylon. The siege lasted over two years. The height and strength of the walls baffled every effort of the invader, which, together with the abundance of provisions within the city, rendered the inhabitants fearless of the result of Cyrus' efforts. The river also they regarded as one of the greatest elements of strength; but, with such an enemy as Cyrus, it proved their destruction.

The Babylonians had a custom of celebrating an annual feast. Considering the city perfectly secure, during the second year of the siege, they celebrated the feast with more than usual scenes of revelry and drunkenness. Cyrus ordered that the embankment that led to the great lake excavated by Nebuchadnezzar should be opened at dark, and as soon as the river had become fordable, that the divided army should enter by the channel at both sides of the city. This happened at midnight, when the river had become nearly dry. For the reception of the water there were also the ditches which had been dug round the city walls during the siege. The army entered the channel on both sides at once; the gates leading to the river had been left open by the drunken negligence of the guards, and the army of Cyrus met at the palace in the centre of the city before any alarm had been given. Belshazzar, the king, and his armed followers were slain in the banqueting hall. Cyrus placed his uncle, Cyaxares II., or Darius, on the throne of Babylon, as he had before on that of Media, and returned to Persia. Darius

reigned but two years and died. Cyrus had succeeded to the throne of Persia by the death of Cambyses, and by the death of Darius to those of Media and Assyria, thus uniting the governments of the three empires.

The probity of the Prophet Daniel, who had been carried captive to Babylon by Nebuchadnezzar from his first incursion into Judea ; his gentle manners and extensive learning, had raised him to places of honor in the Assyrian court, and he had been held in high estimation by all the monarchs who had reigned since his sojourn in Babylon. When Cyrus ascended the throne, Daniel was one of the principal dignitaries of the kingdom. Pythagoras on his return from Egypt sojourned for several years in Babylon, where it is related that Daniel instructed him and Zoroaster in the laws and mysteries of the Hebrew religion, and was in turn instructed by them in the mysteries of Egypt, Greece, Persia and the Magii.

Daniel acquainted Cyrus with the prophecies of Isaiah, in which he was mentioned by name as the king who should liberate the Children of Israel and restore them to their own country. The knowledge of the prophecies had the desired effect, for Cyrus, in the first year of his reign over Babylon, B. C. 536, issued a proclamation liberating the Jews, not only permitting them to return to their own country, but authorizing them to rebuild the temple and also the city and its fortifications ; his royal favor extended still farther, he restored the holy vessels of which the temple had been pillaged by the Assyrians, besides making large contributions from the royal treasury.

The captive Hebrews had been permitted to engage in business in Babylon, and many of them had amassed

great wealth, and were unwilling to avail themselves of the privilege of returning to Judea. Having all the ease and luxury that wealth could procure, they were unwilling to resign these effeminate enjoyments and endure the hardships of toil and privations necessarily attendant upon a journey over deserts, through the wilderness, and exposed to the dangers incident to passing through a country inhabited by a hostile people. The whole country of Judea having been devastated and its cities destroyed, supplies for the journey could not be obtained on the route, except of the poorest kind; the journey, therefore, became a *difficult* and *dangerous* one. It was only their religious zeal, and through oft supplications to the God of their fathers, that the returning captives were enabled to surmount the difficulties which appeared in the start interminable.

History records no account of the route traveled by the captives, either in their journey from or return to Jerusalem. Masonic tradition says that their road in returning carried them past the ruins of the cities of Rabba, Tadmor or Palmyra, in the desert, and Damascus, each of which had been taken by the Assyrians and pillaged. The forest of Lebanon and quarries of Zardatha were also included in their route.

Rabba, the Rabbath of Scripture, was a famous and considerable city even in the time of Moses, who tells us that here was preserved the iron bedstead of King Og, which was nine cubits (fifteen feet nine inches) long and four (seven feet) wide. Ptolemy Philadelphus gave it the name of Philadelphia, which is its designation in the New Testament.

Palmyra (תדמור *Tadmor*), a city situated in the wilderness of Syria, about six days' journey from Damascus, was

built by King Solomon about twenty years after the completion of the temple. It was erected to accommodate and change the direction of the carrying trade, and became one of the sources of the immense wealth of Solomon. Its ruins indicate that the walls must have been at least ten miles in circumference.

Masonic tradition says that the journey of the first and largest body of the returning captives occupied four months, they arriving in Jerusalem on the 22d day of June, B. C. 535.

The Samaritans were bitter enemies of the Jews, which was prominently shown during the reign of Cyrus and his immediate successors, and it appears that the Children of Israel returned their hostility with interest. At the commencement of the rebuilding of the temple they came to Jerusalem, and expressing a great desire to be admitted to worship God at the same temple, in joint communion with them, offered to join them in the rebuilding of it. But the Grand Council made answer to them, that they, not being of the seed of Israel, had nothing to do in the building of a temple to God by the chosen race. The exclusive character of the religion of the Hebrews, separated as it always had been by peculiar rites from that of every nation, made it impossible for its disciples to permit those who were not of the true and ancient faith to unite with them in any holy or religious work. Hence the builders of the second temple were extremely vigilant in seeing that no *impostors* from among the adversaries—that is, the Samaritans—and the other nations with which the kings of Assyria had peopled Jerusalem, should be allowed to mingle with the *workmen*.

“All who came up to this sacred task were bound to afford the evidence that they were the descendants of

those faithful Giblymites who had wrought at the building of the first temple, who, at its completion and dedication, were received and acknowledged as Most Excellent Masters; at its destruction by Nebuchadnezzar, were carried captives into Babylon, and being released by the proclamation of Cyrus king of Persia, had come up to assist in the glorious task of rebuilding the house of the Lord without the hope of fee or reward. These, and these alone, were permitted to engage in the construction of the edifice."

Discoveries made in the ancient ruins of Mexico, Egypt, India, Nineveh, etc., sustains the proposition that signets were very common in ancient times and were used by even the common people. Monarchs often confided their signet or private seal to parties surrounding the throne, instead of a written testimonial as a token of some authority delegated, and of which the possession of the signet was therefore the only evidence. The possession of a monarch's signet was the evidence of high power, dignity and trust. The masonic emblem is to signify to the possessor that he is advancing in his progress to the attainment of *truth*, and that he is thus invested with the authority to pursue the search. Obviously the first labor toward rebuilding the temple was the clearing away of the rubbish of the first, to enable the workmen to lay the foundation. Rabbinical tradition says, that in preparing the foundation, the workmen discovered a subterranean vault or cavity, supported by seven pairs of pillars supporting so many arches. The entrance to the vault, at the destruction of the temple, having been covered with the rubbish of the building, escaped observation, and was indicated at the present period by the discovery of a *key-stone*.

The researches of archæologists have traced the existence of the arches, both round and pointed, two thousand years anterior to the classic piles of Greece and Rome, and thus completely reconciled the traditions of Masonry with the accuracy of history. In early times, as at the present day in Oriental countries, wealth and treasures of particular importance were secreted in subterranean caverns or vaults in the earth. In *Bartlett's Walk about the City of Jerusalem* is described a small vault, under that part of the Mosque of Omar which occupies the site of the Sanctum Sanctorum of the ancient temple, and the Mahommedans claim that it was built by Solomon. Maundrell, in his *Book of Travels*, speaks of vaults under the temple, arched at the tops with huge, firm stone. Others make mention of secret vaults as existing in the pyramids of Egypt, and in different parts of the world among the ruins of ancient temples. It appears that a vault or subterranean cavern was necessary in the celebration of each of the sacred mysteries of the ancients.

The Ark of the Covenant, overshadowed by the wings of the cherubim, was also called the Ark of Alliance, as being an emblem of the alliance which God had made with his people; it was a symbol or representative of the Divine Presence; it was placed in the sanctuary on a rough stone-pedestal, concerning which there are many curious traditions. The stone is variously denominated the *cube*, the *corner*, the *stone of foundation*, and the *stone of Adam*.

Rabbinical tradition traces its history thus: That it was upon this stone that Abel offered his sacrifice which was accepted; from Abel it was successively in the possession of Seth, Enoch and Noah, to Abraham, and formed the altar

upon which the latter prepared to offer up his son Isaac. It was used as an altar by Isaac ; was the stone upon which Jacob had rested when he had the vision of the ladder. It was carried into Egypt and placed in the sepulchre of Joseph ; was carried with his bones by the Hebrews when they fled from Egypt, and found its way into the possession of Moses, who used it successfully on several occasions, and it became the resting-place of the Ark of the Covenant during the wanderings of the Children of Israel and in the Promised Land. It was used for the same purpose in the Temple of Solomon, and was found in the Temples of Zerubbabel and Herod. Another tradition says, that it remained in the foundation after Titus destroyed the temple, to resist the impious attempt of Julian the Apostate to frustrate our Saviour's prophecy, by emitting flames of fire, which scattered and destroyed the workmen.

The final disposition of the Ark of the Covenant is unknown. No mention is made in the Scriptures of its removal previous to the destruction of the temple by the Assyrians. There are a number of traditions relative to its disposition, some of which have been heretofore noticed. It is certain, however, that it was not present in the second temple, but instead thereof, according to masonic tradition, there was an exact counterpart to it, which forms a part of the history given in this degree.

It is supposed that at two different periods there was no copy of the Pentateuch known to be in existence : first, during the reign of Ammon, son of Manasseh ; and second, during the Captivity. While the temple was being repaired in the reign of Josiah, who succeeded Ammon, B. C. 624, a solitary copy was found by Hilkiah the High

Priest ; this era is the date of the Irish Royal Arch degree. At the rebuilding of the temple after the Captivity, B. C. 534, a copy of the Pentateuch was found hidden in a part of the temple which had not been destroyed. The recovery of this *long lost Book of the Law*, B. C. 534, is adopted as the date of the Royal Arch degree of the American system.

In reference to the claim that this discovery was an original copy of the Pentateuch, written in the time of Moses, it has been argued that writing could not remain in a perfect state of preservation for so long a period ! Writings of the Egyptians are extant and legible at this day which were executed over three thousand years ago. Moses was learned in all the arts and sciences of the Egyptians. Why is it not reconcilable, then, that a written copy of the Pentateuch could be in existence and legible, though executed nine hundred years previously ?

It is not claimed that the world is indebted to Masonry for the preservation of the Pentateuch ; the discovery of the sacred roll of the law—a circumstance of vast importance to mankind, as it was supposed to be lost—has been embodied in the masonic system ; thus adding another to the many testimonies of their regard and veneration as an order, for that which was long lost, and now found.

Philostorgius, and after him Nicephorus, relate, that at the clearing of the foundations, when Julian the Apostate set himself to rebuild the temple, a stone was taken up that covered the mouth of a deep cave, cut out of the rock in a cubical form, into which one of the laborers was lowered by a rope fastened around his middle. He found it full of water a foot deep, and in the centre *an altar*, reaching above the surface of the water, *on which lay the roll of a book* wrapped in a fine linen cloth. Being

drawn up, the linen was observed to be fresh and undecayed; and the roll being unfolded was found, to the amazement of both Jews and Gentiles, to contain the first words of the Gospel of St. John, written in capital letters—IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

It is asserted by old authors, as beyond all question, that St. John was not the author of these words, but, having found them to his hand, existing after the circuit of ages and centuries, the composition seemed so pure and so consonant with Christianity, nay, its very vitality and soul, that he adopted it as a preface to his own production. Some of the Rabbis assert that these words were originally found in the commencement of the Book of Genesis, and had been omitted in transcribing.

The system of Masonry, as in its original inception, still claims to be a system of religion in which all men can unite, and the Book of the Law furnishes the key to its mysteries, for without it many matters purely masonic would remain an impenetrable mystery, and Masonry in turn helps to solve many of its mysterious passages.

The Key, as a symbol, has been used from the most remote ages. In the ancient mysteries it was an emblem of secrecy and power. The Mason beholds in the key, so say the old lectures, an emblem which teaches him to keep a tongue of good report and to abstain from the debasing vices of slander and defamation. And as the great object of Masonry is a search after truth, "the symbolism of the key may be extended. It is within the pages of the law that this invaluable key is found, which teaches us that it is only in the revelations of the Supreme Architect of the Universe that DIVINE TRUTH is to be discovered.

“That stupendous mystery concealed before the Flood by the wisdom and piety of Enoch, preserved among the strife of waters, the wreck of a drowned world, and the revolution of ages, was revealed to the builders of the second temple. Once more the ineffable characters were unveiled, and the lost secret found.” “And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of (אל שדי) EL-SHADDAI, *all-sufficient*) God Almighty; but by my name (יהוה self-subsisting) JEHOVAH was I not known to them.” The declaration here is, that the ineffable and mysterious NAME of God had not been previously known. It is true that the same word is found in Genesis, but the Book of Genesis was not written until long after the foregoing revelation to Moses, who uses it in that book by way of anticipation, and because of the declaration made to him that it was the name by which God would afterward be invoked. In the communication to Moses on Mount Horeb, the language is (אהיה אשר אהיה) *Ahieh Ashr Ahieh*, I AM THAT I AM, equivalent to saying, What use is it to ask that which is inexplicable? But in the verse quoted, a name is given which had not been known. This word, which is rendered *Jehovah*, is the Tetragrammaton (word of four letters) of the Hebrews. It is written with י *yod*, ה *he*, ו *vau*, ה *he*: thus, יהוה; and when we pronounce it *Jehovah*, we follow the multitude, for we do not know correctly the manner in which this name of God should be pronounced. It was forbidden the Jews to pronounce this august, sublime and mysterious word, and it was regarded by them with the greatest veneration and fear. The High Priest was in early times supposed to be acquainted with it, and he communicated it to none but

those of his own order and degree ; he was allowed to pronounce it once a year, on the 10th day of the month Tisri, the day of the great feast of expiation. During this ceremony, although the High Priest was alone and within the Holy of Holies, yet the people were directed to make a great noise, with their musical instruments, etc., that the sacred word might not be heard by any who had not a right to it, for every other, say the Talmudists, would have been incontinently stricken dead.

The word is termed by the Hebrews, the Ineffable or Incommunicable Name, the Logos or Word, and whenever it occurs to the Jew in reading, instead of attempting to pronounce it, he uses the word *Adonai* or *Elohim*, Lord, but more generally the former.

The Hebrew language consists entirely of consonants. The vowel sounds previous to the discovery and adoption of the Masoretic points were supplied by the reader while reading. Every Hebrew, however, knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, with the exception of the Tetragrammaton, in the same manner that we know how to supply the omission of letters in abbreviated words. The Ineffable Word consists of four letters, IHVH or YHVH, neither in ours or in the Hebrew language can these letters be pronounced unless at least two vowels are supplied, and as this name of God, of which these letters are the symbols, was never uttered except by the High Priest, as before noted, the implied vowels were unknown to the people, and thus in time the true pronunciation was entirely lost.

Of the different names of God used in the Scriptures, St. Jerome notices ten—EEL, ELOHIM, ELOHE, SABBAOTH HELION, EMEIE, AJONAI, SHADDAI, JAH and JEHOVAH.

"The Jews," says Calmet, "believed the name of God to include all things. He who pronounced it, say they, shakes heaven and earth, and inspires the very angels with astonishment and terror. It governs the world by its power. The other names and surnames of Deity are ranged about it, like officers and soldiers about their sovereigns and general; from this King-name they receive their orders and obey." Much time and labor have been devoted by learned men in researches to discover the meaning of the true Name, and great ingenuity exercised in the vain endeavor to ascertain its true pronunciation. Among those given are: Jah, Jaoth, Jave, Javo, Jaou, Jabe, Jaod, Jehovah, Jeva, Jevah, Jodjod, Johe, Jova, etc.

The Tetragrammaton is the highest or most sacred name of God, and the Hebrew doctors have ever entertained a high opinion of its efficacy, supposing that miracles could be performed by its use. They attribute all the miracles of Moses to the power of this word, which they say was engraved upon his rod. All the supernatural occurrences named in the Scriptures, they attribute to the use and power of this mysterious word. The Rabbii account for the miracles of the Saviour by saying that he entered the Sanctum Sanctorum, where the word was kept engraved upon the cubical stone, and stole it out!

The Hebrew word comprehends a Being that never could *not* have existed—the past, the present and the future—a sphere whose centre is everywhere and whose circumference is nowhere—a Being that always, without beginning, comprehended in Himself all that is or is to be. The Cabalists have exhausted their ingenuity and imagination in speculations on this sacred name. Ac-

ording to them each letter of the Tetragrammaton had a mysterious power and hidden meaning, while the whole name contains that which is incomprehensible to man—the mystery of God.

The words *quoted* by St. John, “In the beginning was the word, and the word was with God, and the word *was* God,” contain a deeper meaning than is generally attributed to them.

Yet man, though ignorant of the composition of the dust on which he treads, has ventured and still ventures to speculate on the nature of God, and to define dogmatically in creeds the subject least within the compass of his faculties, and even to hate and persecute those who will not accept his views as true.

The Hebrews were not peculiar in refraining from the pronunciation of the mysterious name of the Being they worshiped. Theologians and others tell us that the ancients worshiped a multitude of gods; such ideas have apparently grown out of the fact that the ancients never spoke the name of God, having a greater veneration for the Almighty Power than has characterized the more recent ages. Their prayers and sacrifices appear to have been offered to some of the emanations of God, a kind of Mediator between them and the Deity, who they dare not name.

The initiates of the great Egyptian mysteries, before the time of Jacob, regarded the word *Isis* as sacred and incommunicable, and paid the same veneration to it that the Hebrews did to the Tetragrammaton in after times. The Persians regarded the *Honover*, or H. O. M., as sacred, and supposed it to be pregnant with mysterious power, and they taught that by its utterance the universe was created. Zoroaster said it was ineffable. The Hin-

doos held the sacred name Om, or A. O. M., in the same veneration. The characters expressing it was intrusted only to the initiates of the mysteries, and it was forbidden them to speak it. The name of the great god *Hu* of the Druids was ineffable; they used the characters I. O. W. to express it. The Mohammedans attach the most wonderful properties to the knowledge of the sacred name; they say that it discovers what passes in foreign countries; that it familiarizes the possessor with the genii who are at their command and who instruct them.

Nor was the idea of an ineffable word confined to the nations of the Old World. The name of the Mexican God, *Vitzputzli*, was deemed ineffable. The Peruvians worshiped a God called *Paca-camac*, a name so venerable that those who were intrusted with it were bound by solemn oaths never to expose it to profanation.

Among the various words used by different nations to express the idea of Deity or some of his attributes, three claim the attention of Royal Arch Masons from their connection with the received rituals.

JAH, or *Yah*, is a Chaldean word, and signifies *I am*; it is also a Hebrew word (Psalm lxviii. 4), which signifies *I shall be*, thus wonderfully referring to the present and future existence of God. It also denotes the incomprehensible majesty of the Omnipotent.

HOI is an Assyrian word, and signifies *Lord* or *powerful*; it is also a compound word, being composed of the preposition *beth*, which in all Oriental languages signifies *in* or *on*, which implies *Heaven* or *on High*, so that the proper import of the word will be, *Lord in Heaven* or *on High*.

VAH is an Egyptian word, and signifies *Father of all*; it is also a Hebrew word, which signifies *strength, power*,

an expression of the omnipotence of the Father of all. Collecting the significations of this tri-lingual word, we have, *I am and I shall be Lord in Heaven or on High. The Father of all. Bel or Baal*, representative or personification of the sun, was one of the three great gods of Assyria and Chaldea; his name is found upon the monuments of Nimroud, and frequently occurs in the Scriptures. He was the great Nature-God of Babylonia, the power of heat, life and generation. The word *Baal* signifies Lord, Master or Possessor.

On, or *Om*, was one of the deities of the Egyptians; the word signifies the sun. His temple was at Heliopolis, in Lower Egypt. *Lun* is a corruption of this word, as *Buh* is of *Bel*.

The necessity for the introduction of a remembrance of the sun-worship of the Assyrians and Egyptians in the rituals of this degree is not apparent, and the reasons assigned for so doing are any thing but satisfactory; with equal propriety the name Vitzputzli, Bacchus, Jupiter, Vishnu, or either of the other names found in the ancient mythology might be incorporated in them. If a tri-lingual word is required, where is there one more appropriate than that used by Masons hundreds of years ago, and which has the authority of God for its use?

The true Logos or Word of a Mason is to be found in the concealed and profound meaning of the Ineffable Name communicated by God to Moses, the name that implies the self-sufficient power of the Omnipotent, and that denotes with peculiar and wonderful accuracy the eternal, unchanged and unchangeable existence of the Almighty, who was, who is, and who will be the same great and living God, above and to the exclusion of all others. The true pronounciation of that name was in

truth secret, in which, however, was involved the far more profound secret of its meaning. In that meaning is included all the truth that can be known by us regarding the nature of God.

The Golden Candlestick with its seven burning and shining lights, both in the tabernacle and temple, was an ordinance of the Deity to keep alive in the minds of His people the various manifestations of His divine person and will in the patriarchal ages. Fire and light were the uniform tokens of His appearance, sometimes shining with a mild and gentle radiance, like the inferior luminaries of the Mason's Lodge, and at others, flaming fiercely amid clouds and darkness and thunderings and noise.

The Equilateral Triangle—the trowel of the third degree—the most perfect of geometrical figures, was a universal symbol of Deity among the ancient nations. It was greatly revered as containing the greatest and most abstruse mysteries. If an obligation of more than usual sanctity was to be taken, it was by the Pythagoreans administered within a triangle, and it was said none taken in that form had been violated. As the sides of the triangle were of equal length, it symbolized time with Deity; that with Him the past, the present, and future, were exactly the same. By some it was employed as a symbol of the Triune God. The doctrine of the Trinity was not original with the Christian dispensation, for it is found in the writings ascribed to Confucius, Zoroaster, Pythagoras, etc., and was one of the secrets of the ancient mysteries. The triangle, by many of the ancients, was worn as a talisman against evil spirits and to insure *good luck*.

Tradition says that the jewel of the Chief Architect of the first temple, and which he constantly wore upon

his breast concealed beneath his clothing, was a triangle, in the centre of which was engraved the Tetragrammaton, and that he wore it thus that profane eyes might not behold the sacred name and for the safety of the jewel.

A double triangle, inclosed within a circle, having a *yod*, in the centre, was said to be the seal of Solomon, and also of Zerubbabel. That of Pythagoras was the same, except that it had the tetractys in the centre, ten yods instead of one. Mohammedan tradition says, that by virtue of this seal, Solomon compelled the genii to obey him, and that the temple and other magnificent works were built by them.

It has been remarked that the dogma of the Trinity was known to the ancients and taught in the mysteries; among the Hindoos this was represented by the letters A. O. M. The Assyrians used the name Bel, or Baal, three times as an expression of the dogma, and the Hebrews used the word Yah, or Jah, in the same manner and for the same purpose; combining these words we find a remarkable coincidence which only Masons can understand:

א יה בעל א Yah Bel A.

ע יה בעל ע Yah Bel O.

ם יה בעל ם Yah Bel M.

The most obvious methods of instruction to the ancient mind was by the use of symbols, for, like Nature herself, they addressed the understanding through the eye, and the most ancient expressions of religious knowledge signify ocular exhibition. The first teachers of mankind borrowed this method of instruction, and it comprised an endless store of pregnant hieroglyphics. Another, and perhaps, after idea in the use of symbols, was to con-

ceal from the uninitiated a knowledge of the speculations which formed the arcana of the sacred mysteries. With that view symbols were invented with an exoteric meaning for the profane, and an esoteric and more profound meaning for the initiate. Sometimes a third meaning was assigned and was only intrusted to the very select few; with several of the symbols this latter meaning has not come down to us. The Triple Tau, or Tau Cross, is one of that class.

The Cross is one of the most ancient symbols used. It is found in the ruins of Nimroud, India, Egypt and Mexico. In every system of the mysteries cultivated by the ancients this symbol in some one of its multiplicity of forms was used. In the earliest tracing-board of the Holy Royal Arch, we find the Triple Tau, or Triple Cross, which are synonymous, and it is still the prominent symbol where that degree is cultivated. "It is formed by three crosses of St. Anthony meeting in a point. The figure forms two right angles on each of the exterior lines, and another at their centre by their union, for the three angles of each triangle are equal to two right angles. This, being triplified, illustrates the jewel of the order (Holy Royal Arch), which, by its intersection, forms a given number of angles, which may be taken in five several combinations; and these being reduced, the amount in right angles will be found equal to the five Platonic bodies which represent the four elements and spheres of the universe."

The ritual of the Holy Royal Arch says, "As Masonry is the science of sciences—because it comprehends all others—so this emblem may be styled the emblem of emblems, for it is the grand emblem of Royal Arch Masonry."

Tradition says that this figure was stamped upon the forehead of Cain, and was placed upon the lintel of the dwellings of the Hebrews when the angel slew the first-born of the Egyptians, and thus has been called the symbol or sign of life.

Its figurative appearance has caused it to have several explanations, and much ingenuity has been expended in speculations on its origin and esoteric meaning as a symbol. Some affirm it to be a monogram of Hiram king of Tyre; others consider it was adopted in some very early age of the Christian Church as a hierogram of the great I AM; while others conceive its figurative signification to be T. H., viz., *Templum Hierosolyma*, the Temple of Jerusalem, and is used as the Royal Arch badge, by which the wearer acknowledges himself a servant of the true God, who had thereby established His worship, and for whose service that glorious temple was erected.

It is holden to signify *clavis ad thesaurum*, a key to the treasury; and *theca ubi res pretiosa depositur*, a place where a precious thing is concealed or deposited; or *res ipsa pretiosa*, the precious thing itself. Hence it is argued there is the greatest reason to believe that what was there concealed was the sacred Name itself. The Triple Tau was a mystery long before its appearance in the heavens astonished Constantine, and so it remains; but that it is connected in some mysterious way with the Ineffable Name is evident.

An American masonic author of high repute says, as a reason for its use as a symbol, "We may suppose the Triple Tau to be used in the Royal Arch degree as a mark, designating and separating those who know and worship the true name of God, from those who are igno-

rant of that august mystery." The explanation is ingenious, but the difficulty lies in the fact that we do *not know* the *true name* of God, that is a mystery, and the mystery of mystery, bearing in mind, "and the word *was* God."

May it not have had allusion to the five grand signs of the Holy Royal Arch, and which compose their five points of fellowship? because, as the latter points out our relative duty to each other as the children of the same Almighty parent, so do the former mark in a peculiar manner our duty to the Almighty as the offending creatures of His power, and the adoptive creatures of His mercy.

The five grand signs are sometimes thus explained: The first parents of mankind, formed in the utmost perfection, both of body and mind, seated in a paradise of pleasure, bounteously supplied with means for the gratification of every appetite, and at full liberty for enjoyment to the end of time itself, with only one prohibition whereon should depend their immortality, soon became disobedient, and thereby obnoxious to sin, misery and death. To preserve us from which, and as a memento to guard us from like error, the *penal sign* was adopted.

Scarcely had our first parents transgressed, conscious of their crime, and filled with shame and horror, they endeavored to hide themselves from the presence of that Being in whom before had been their chief delight; but hearing the summons of His awful voice, and unable to bear the splendor of His appearance, in an humble, bending position, they approached with awe and palpitation of heart, their right-hand for support, and their left as a shield against the radiant glory, and hence arose the *reverential sign*, or *sign of salute*.

It was now they heard the dreadful sentence, that the

ground, for their sakes accursed, should no longer pour forth in such abundance, but themselves be driven from that happy region to some less friendly climate, there to cultivate the soil and to earn their daily food by sweat and labor. Now, banished from the presence of their God, and impelled by the wants and calls of nature to constant toil and care, they became more fully sensible of their crime, and with true contrition of heart, they with implored forgiveness; and hence arose the *penitential* or *supplicatory sign*, or *sign of sorrow*.

Now, fervent prayer, the grand restorer of true peace of mind and only balm to heal a wounded conscience, first raised a gleam of hope and encouraged them to pursue their daily task with greater cheerfulness; but, seized with weariness and pain, the sure effects of constant toil and labor, they were forced to lay their right and their left and thus arose the *monitorial sign*, or *sign of admonition*.

Now, their minds being more calm, their toil seemed less severe and cheered by bright-eyed Hope, with hands and they clearly saw redemption drawing on, and hence arose the last sign, the *fiducial* or *sign of Faith and Hope*.

THE END.



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